THE WAY TO TRUE HAPPINESSE,

LEADING

TO THE GATE OF KNOWLEDGE.

OR

An entrance to FAITH, without which it is impossible to please GOD:

BY

Questions and Answers, opening briefly the meaning of every severall Booke and Chapter of the *Bible*, from the beginning of *Genesis*, to the end of the *Revelation*.

Now newly corrected and augmented.

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Judgements are prepared for Scorners, *Prover.* 19.29.

If any man long after life, and to ſee good dais, let him refraine his tongue from evill, 1 *Pet.* 3.10.

As you would that men ſhould do to you, ſo do you to them, *Luke* 6.31.

Love covereth a multitude of faults, 1 *Pet.* 4.8.

He that loveth not, knoweth not God, for God is love, 1 *Joh.* 4.8.

The Doctrine of the Old and New Testament.

Question.

What is doctrine?

A. Precepts for the finding and tracing out of sin, and building men up in Religion.

Qu. *What is the effect of doctrine?*

An. Faith and obedience.

Qu. *How manifold is doctrine?*

An. Twofold; either Divine or Morall.

Qu. *Divine, as how?*

An. In our duty towards God.

Qu. *Morall, as how?*

An. In our duty towards our selves and our brethren.

Qu. *How many sorts of men may we call brethren?*

An. Foure.

Qu. *Which be they?*

An. Such as are of one Parentage, one Country, one Religion, or of one mind by friendship.

Qu. *How is Morall doctrine divided?*

An. Into rules of duty towards our superiours, parents, kindred, off-spring, family, and inferiours.

Qu. *How may this be infringed?*

A. By violating any of the fixe last commandements.

Qu. *How many wayes doth God teach?*

An. Foure manner of wayes.

Qu. *Which be they?*

An. By his Word, by his workes, by his punishments, and by his blessings.

Qu. *Are these performed alway in his own person?*

An. No, but more often by his chosen Ministers.

Qu. *Why doth God deale with us by men, and not by Angels, or speake himself to us?*

A. That he might make experiment of our obedience, and in confideration of our frailty.

Qu. *How were they instituted?*

A. By the names of Patriarks, Captains, Judges, Kings, Prophets, Evangelists, and Apostles.

Qu. *Which call you Patriarks?*

An. The first Fathers of the Church, as Adam, Enoch, Abraham, Isaac, Jacob, &c.

Qu. *Which call you Captaines?*

An. Such as had the leading of the Israelites from Egypt to the land of Canaan, & gave direction in time of battell, as Moses and Joshua.

Qu. *Which call you Judges?*

A. Such as executed Gods judgements upon the enemies of the Church, and did administer justice among his people, as Ehud, Shamgar, Sampson, Gideon, Iphtah, Samuel, &c.

Qu. *Which call you Kings?*

An. The Anointed of God, and Soveraigne Rulers of his people, as Saul, David, &c.

Qu. *Which call you Prophets?*

A. Such as by inspiration of the holy Ghost did foretell the ruine of sin, & the reward of vertue, and were interpreters between God and man.

Qu. *Which call you Evangelists?*

An. The foure that wrote the foure Gospels of Christ Jesus.

Qu. *Why are they called Evangelists?*

A. Because their works contain the glad tidings of salvation to all that believe.

Qu. *Which call you Apostles?*

An. The twelve chosen Disciples of Christ.

GENESIS.

CHAP. 1. to 15.

Question.

What is creation?

An. A making a thing of nothing.

Qu. *Did God create all things of nothing?*

An. He did.

Qu. *When?*

An. In the beginning.

Qu. *What are you to understand by this word, Beginning?*

An. Not from eternity, but first of all, before all things, in the beginning of time.

Qu. *Why did Moses write, In the beginning?*

A. To confute those that maintained the world had no beginning.

Qu. *What doe we learne by the creation of the world?*

An. As touching the Creatour, three things.

Qu. *Which be they?*

An. His omnipotency, in creating all things of nothing; his bounty, in furnishing the world with all necessary ornaments; and his love, in giving man dominion over all, chap. 1. 20.

Qu. *What doe we learne touching our selves?*

An. Three things.

Qu. *Which be they?*

An. The observation of the sabbath, chap. 2. 2. humility of mind, in being made of the dust of the earth, cha. 2. 7. and the reverence which we owe to marriage.

Qu. *Why ought we to reverence marriage?*

An. Because it was instituted of God himself in Paradise, chap. 2. 23.

Qu. *How ought a man to love his wife?*

An. As himselfe, being flesh of his flesh.

Qu. *Where was man placed after his creation?*

An. In Paradise.

Qu. *Did he continue there?*

An. No, he fell.

Qu. *How?*

An. By the malice of the Divell, and his owne wilfulnesse.

Qu. *What was his sinne?*

An. Disobedience.

Qu. *How did God punish him?*

An. He cursed him and his posterity, wherein

he shewed his justice, chap.3.13.

Qu. *How did he comfort him?*

Answ. By promising forgiveneſſe by the ſeed of the woman, Chriſt Jeſus, chap.3.14.

Qu. *What did that ſhew?*

An. His mercy.

Qu. *How many wayes did the curſe of God extend upon Adam?*

An. Foure manner of wayes.

Qu. *Which be they?*

A. Firſt, the earth was made barren for his ſake. Secondly, his poſterity, as well as himſelfe, became bondmen to Hell. Thirdly, all the dayes of his life he was to eat his meat in the ſweat of his browes. And fourthly, he was thruſt out of Paradiſe.

Qu. *How was Eve puniſhed?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Firſt, to bring forth her children in ſorrow. And ſecondly, to live in ſubjection to her husband.

Qu. *How was the ſerpent puniſhed?*

An. Three manner of wayes.

Qu. *Which be they?*

An. Firſt, he was made the moſt curſed of all creatures. Secondly, he was to go upon his breaſt. And thirdly, to devoure the duſt of the earth.

Qu. *Which was the ſecond ſinne of the world?*

An. Murther.

Qu. *Who committed it?*

An. Cain.

Qu. *Upon whom?*

An. Upon his brother Abel, chap.4.11,12.

Qu. *What was the cauſe?*

An. Envie.

Qu. *Why?*

An. Becauſe Abels ſacrifice was accepted, and Cains was not, cha.4.4,5.

Qu. *Why did not God accept Cains ſacrifice?*

An. Becauſe he did it more upon cuſtome, than conſcience.

Qu. *Who taught them to ſacrifice?*

An. Their father Adam.

Qu. *How could he doe that, and the law not yet given?*

An. The Law of God is twofold: naturall, imprinted in mens hearts: and traditional, pronounced from God, and written in the Bible.

Qu. *Which of theſe two had Adam?*

An. The firſt.

Qu. *What was the puniſhment of Cain for killing his brother Abel?*

An. He was curſed of God, and condemned for a run-agate.

Qu. *Whom did God raiſe after the death of Abel, to build his Church upon?*

An. His brother Seth, cha.4.25.

Qu. *Did the example of Cains puniſhment prevail with the ſucceeding age to beware of ſin?*

An No, as the world grew in yeares, ſo it grew in iniquity.

Qu. *In what manner?*

An. It was wholly corrupt, and full of cruelty, chap.6.11.

Qu. *By whom did God reprove them?*

An. By Noah.

Qu. *How?*

An. In making it known he would drowne the world, by his preparing of the Ark.

Qu. *Were the people reformed?*

An. No, they laughed at it, and remained ſecure, till the waters came on them.

Qu. *Were all deſtroyed?*

An. All but Noah and his family, and ſome beaſts for the preſervation of their kind.

Qu. *What moved God that he would not ſpare ſo much as the brute beaſts?*

An. His deteſtation of ſin.

Qu. *Who was the firſt figure of Chriſt?*

An. Enoch.

Qu. *How was he a figure of Chriſt?*

An. In being taken body and ſoule up into heaven, as Chriſt was, cha.5.24.

Qu. *Who was the firſt figure of the Church?*

An. Abel.

Qu. *Who was the ſecond?*

An. Noah preſerved in the Arke.

Qu. *What did his preſervation teſtifie?*

An. The love of God towards his Church.

Qu. *What did the toſſing of the ark by the waves ſignifie?*

Anſw. The perſecution that the Church muſt ſuffer.

Qu. *Wherein did the mercy of God appear?*

An. In cauſing the waters to fall.

Qu. *Wherein did the zeale of Noah appear?*

An. In giving God thanks for his deliverance as ſoon as he ſet foot upon dry ground, ch.8.20.

Qu. *How did Noah afterwards offend?*

An. By drunkenneſſe, chap.9.21.

Qu. *Who covered their fathers ſhame?*

An. Shem and Japhet.

Qu. *What received they for it?*

An. Their fathers bleſſing, chap.9.25.

Qu. *Who made a mocke at his fathers infirmity and did not ſeeke to cover it?*

An. Ham.

Qu. *What was his reward?*

An. His fathers curſe, chap.9.25.

Qu. *Did this curſe after fall upon him?*

Anſw. It did, both on him and all his poſterity.

Qu. *When?*

An. At the building of Babel, where their language being confounded, they were ſcattered over the earth.

Qu. *Whoſe ſon was Abraham?*

Anſw. The ſonne of Terah, the ſeventh from Sem.

Quæſt. *In what degree of kindred was Abraham and Lot?*

An. Lot was his brother Harans ſon.

Qu. *Did they agree together like brothers?*

An. Yes, till they grew rich.

Qu. *Who was the cauſe they fell out?*

An. Their heardſmen.

Qu. *After their quarrell was knowne did their Maſters ſeeke to be revenged one of another?*

Anſw. No, they gave gentle words, and ſought meanes how to prevent the like inconvenience.

Qu. *How was that?*

An. They departed and dwelt aſunder, ch.13.

Q. *But with what ſeparation did their love end?*

An. No, it was ſtill conſtant and brotherlike.

Qu. *How doth that appeare?*

An. In that after that Lot was taken priſoner in the company of the Kings of Sodome and Gomorrah, Abraham with a band of men refcued him, chap.14.16.

Qu. *Did Lot then dwell in Sodome?*

An. He did.

Quæſt. *Why that was a dangerous place, being ſo pleaſant.*

An. True, ſo are all places where wickedneſſe abounds.

Qu. *The Lot was a righteous man.*

An. He was, but he suffered as the wicked did, being in company with them.

Qu. *How was that?*

An. He was taken prisoner (as I said before) with the irreligious kings, going in aid with them against their enemies.

Chap. 15. to 20.

Question.

Whose Abrahams wife?

An. Sarah.

Qu. *Whose daughter was Sarah?*

An. The daughter of Haran Abrahams brother.

Qu. *Was it lawfull for Abraham to marry his brothers daughter?*

An. It was, God permitting it for the re-peopling of the world.

Qu. *How did she offend when she perceived her self barren?*

An. By using unlawfull meanes to raise seed to her husband, cha. 16. 3.

Qu. *How was that?*

An. By leading Hagar her maid to his bed.

Qu. *How did God plague her for it?*

An. Her maid despised her, and triumphed over her in her owne house, chap. 16. 5.

Qu. *What other sin followed in the necke of that?*

An. Wrath.

Qu. *How?*

An. She obtained licence of her husband to be revenged upon Hagar.

Qu. *In what manner was she revenged?*

An. She thrust Hagar and her childe out of the doores.

Qu. *Whither went Hagar?*

An. Into the Wilderneſſe.

Qu. *Had she any friend to go to?*

An. None at all, she was a poore servant, and a stranger.

Qu. *To whom did she appeale?*

An. To God.

Qu. *Did he deliver her?*

An. Yes.

Qu. *What learne we by that?*

An. That God rejecteth no estate of persons in their misery, if they call upon him, cha. 16. 10.

Qu. *How ought servants that have offended to behave themselves?*

An. As Hagar, that was commanded by the Angel to returne and submit her selfe.

Qu. *Was Sarah barren still?*

An. No, God gave her a son in her old age.

Qu. *What was his name?*

An. Isaac, and this was he in whom the covenant was made.

Qu. *What was the signe of the covenant?*

An. Circumcision, or the cutting off the fore-skin.

Qu. *What is signified by that?*

An. The cutting away of the lewd affections of our hearts, if we meane to be made partakers of Gods mercy, chap. 17.

Qu. *Were none partakers of the covenant, but such as might be circumcised?*

An. Yes, women: because under the name of men both sexes are comprehended.

Qu. *What was Hagars sons name?*

An. Ishmael.

Qu. *Did not the covenant belong to him as well as to Isaac, seeing he was the seed of Abraham?*

An. No.

Qu. *Was there two covenants then, that God blest him so?*

An. Yes, there were two covenants made.

Qu. *Which be they?*

An. The one eternall, made to the children of the Spirit; the other temporall, made to the children of the flesh.

Qu. *What was the temporall covenant?*

An. That from Ishmael should spring a mighty nation, even twelve Princes, cha. 17. 20.

Qu. *Where was Abraham now stated?*

An. In Canaan.

Qu. *What temporall blessing did God bestow upon him?*

An. He was exceeding rich.

Qu. *How did he employ his riches?*

An. In hospitality and other good deeds.

Qu. *Wherein appeared his hospitality?*

An. In using strangers and travellers kindly.

Qu. *What strangers?*

An. The three angels in the shapes of men.

Qu. *How did he entertaine them?*

An. First, he ran out to entertaine them, then he entreated them to rest in his tent, and last of all he feasted them.

Qu. *What learn we by Abrahams hospitality?*

An. Abrahams imitation, to meet the poore chearfully, and offer them such necessaries as wee thinke they want.

Qu. *How did the Angels requite Abrahams hospitality?*

An. They told him joyfull newes concerning the birth of his son Isaac, & what the purpose of God was toward Sodome and Gomorrah.

Qu. *What was the purpose of God toward Sodome?*

An. Utterly to destroy it for sin.

Qu. *What was the sinne of Sodom?*

An. Beastlinesse with beasts.

Qu. *Did Abraham pray for Sodome?*

An. Yes, in such zealous manner, as had there bin found ten godly persons in it, the city had bin saved, chap. 18. 32.

Qu. *Why did Abraham pray for them?*

A. First, in regard of his brother Lot that dwelt there, and then in regard of humanity, for that it grieved him so many people should be destroyed.

Qu. *What did that signifie?*

A. That Abraham (as Gods people ought to be) was of a pitifull minde, even towards Infidels.

Qu. *What solicited Gods vengeance against the prayer of Abraham?*

An. The continuall cry of sinne, ascending out of Sodome and Gomorrah into the eares of God: whereby we learne that sinne is a continuall crier against us, so long as we let it dwell amongst us, chap. 10. 13.

Qu. *Was all in the city then destroyed?*

An. All but Lot, his wife, and two daughters.

Qu. *What was the commandement that God gave them at their departure from the city?*

An. Not to looke backe.

Qu. *Was this commandement kept?*

An. No, Lots wife brake it.

Qu. *What was her punishment?*

An. She was turned into a pillar of salt, chapter 19. 26.

Qu. *What moved her to looke backe?*

A. Her fond desire, to thinke she should forgoe

her wealth and so pleasant a place.

Qu. *What doe we learne by that?*

An. That no care of earthly things (be they never so glorious) must hinder us from obeying Gods commandements.

Qu. *How was the city destroyed?*

Ans. With fire and brimstone from Heaven, chap. 19. 24.

Qu. *Where did Lot remaine afterward?*

An. In the mountaines.

Qu. *What sin did he fall into whilest he lived there?*

An. Drunkennesse.

Qu. *What next?*

An. Into incest.

Qu. *What doth that prove?*

A. That drunkennesse is the mother of all sins.

Qu. *How was Lot incestuous?*

An. By his own daughters.

Qu. *Who tempted him thereunto?*

An. They, when they had made him drunk.

Qu. *What was Gods punishment for that sinne*

An. The Nation that came by that conception was a cursed generation.

Q. *What generation was it?*

A. The Moabites & the Ammonites, ch. 19. 37.

Chap. 20. to 35.

Question.

Who had like to have wronged Abraham by taking his wife?

An King Abimelech.

Qu. *How was he prevented?*

A. God threatned him with death, cha. 20. 3.

Qu. *Did he upon that deliver her backe to her husband?*

An. He did.

Qu. *What learne we by that?*

An. Two things.

Qu. *Which be they?*

Ans. First, that God will punish adultery; and next, the very Heathens abhorre the breach of wedlocke, chap. 20. 9.

Qu. *How did God try Abrahams faith?*

An. By bidding him sacrifice his only son Isaac, chap. 22. 2.

Qu. *Would he have done it?*

An. Yes, but that an Angel stayed his hand.

Qu. *What learne we by that?*

An. Gods speciall providence over his owne.

Q. *What needed God, that knew what Abraham would doe, have tried him?*

A. That he might reward Abrahams faith and obedience, and that it might be recorded for our instruction.

Qu. *How was his faith rewarded?*

A. God renewed his Covenant once again, and told him, for that deed he would multiply his seed on earth like the sand on the sea-shore.

Qu. *What vertues did God further prove in Abraham?*

An. His patience.

Qu. *How?*

An. In taking his wife Sarah from him.

Qu *Yet he did mourne for her death.*

An. That was the weaknesse of the flesh, but his soule was glad, in that he knew she lived eternally, chap. 23. 2.

Qu. *What other vertue had Abraham?*

An. Vprightnesse of minde.

Qu. *Wherein did that appeare?*

An. When Hephron the Hittite offered him a piece of ground to bury his dead, he would not take it before he had paid the price of it.

Qu. *What do Abrahams vertues concerne us?*

A. If we be children of Abraham, and heires of his Covenant, we must do the works of Abraham.

Qu. *What was Abrahams care for Isaac when he came to age?*

An. To provide him a vertuous wife, chap. 24.

Qu. *What may parents finde in that?*

An. That they ought to provide wives & husbands for their children in due time.

Qu. *Was he ruled by his fathers appointment?*

An. He was.

Qu. *What did he shew in that?*

A. A godly president of obedience to all duty, to follow the counsell of their parents in choosing them wives, and not their own inordinate desire.

Q. *Whom did Abraham send about this businesse?*

An. His chiefe servant, chap. 24. 2.

Qu. *How did he proceed in it?*

An. With praier, that he might speed well, and thanksgiving afterward for his successe.

Qu. *What may servants see here?*

An. How to undertake their Masters business.

Qu. *What other good property was in that servant?*

A. He would not eat when he came to his journies end, before he had done his Masters message.

Qu. *What may servants learne by that?*

A. To regard more their Masters businesse, then their owne pleasure, chap. 24.

Qu. *Whose daughter did he chuse for his Masters sonne?*

An. Rebecca, the daughter of Bethuel.

Qu. *When the Parents heard the request of Abraham, did they presently give their daughter to Isaac?*

A. No, they asked counsell of God first, & then the maides consent.

Qu. *What is to be learned by that?*

An. As children ought not to match without their Parents consent; so Parents ought not to match their children without their consent, chapter 24. 58.

Qu. *After Isaac and Rebecca were married, what issue did God give them?*

An. Two sons, Esau and Jacob.

Qu. *How long did they continue childless?*

An. Twenty yeeres.

Qu. *How did Isaac obtaine them then?*

An. By prayer, chap. 25. 21.

Qu. *What learne we hence?*

An. To seek for children, Gods blessings, & Gods hands.

Qu. *What was Esaus undoing?*

An. The lust of the flesh, and contempt of his birth-right.

Qu. *Wherein?*

An. He sold his birth-right for pottage.

Qu. *What over-sight was that?*

An. An over-sight that many worldly men run into.

Qu. *What is that?*

A. Preferring of trash before the rich graces of God, chap. 25. 33.

Qu. *What was his birth-right?*

A. His privilege and preheminence, being first-borne.

Qu. *What did that folly lose him else?*

An. His

An. His fathers blessing.

Qu. What was the reason?

An. Because not regarding his earthly patrimony God likewise suffered him to lose the benefit of his heavenly inheritance, which was spirituall salvation.

Qu. Did Esau at last see his own errour?

An. No, but ran farther into errour.

Qu. How?

An. By hating his brother Jacob, ch. 27. 42.

Qu. What was the vertue of Jacob?

Ans. Patience, in giving place to his brothers rage, and going to seek his fortune in another country.

Qu. Whither went he?

An. To Haran, to his uncle Laban.

Qu. What were his vertues there?

An. Diligence, in doing his uncle service, and plainnesse, in not deceiving him.

Qu. Might not Jacob have deceived Laban, seeing Laban deceived him?

Ans. No, we must not be evill, because others are so.

Qu. How did God deale with Laban?

An. He prospered him for Jacobs sake.

Qu. What were Labans vices?

An. Ingratitude and oppression.

Qu. How was he ungratefull?

An. In upbraiding Jacob for his good service.

Qu. How did he oppresse him?

An. In trebling his servitude by fraudulent and crafty meanes.

Qu. Did God deliver Jacob at last?

An. Yes, as he will all others that trust in him, though a while he seem to be farre from them.

Qu. What was the reward of Jacobs patience, and true service in the end?

An. Whereas when he came from his fathers house he had but one coat to his backe, and a staffe in his hand, at his returne he was the husband of two wives, the Master of many servants, and the owner of much treasure, & divers heards of cattell, ch. 30. 43.

Qu. Did not Jacob feare to return into his owne country, knowing that his brother Esau was his enemy?

An. No.

Qu. Why?

An. Because he knew God that had commanded him to goe, would defend him.

Qu. How did he depart from Laban?

An. Secretly, as by stealth.

Qu. Why did he so?

Ans. For feare that Laban would detaine his wives and goods.

Qu. What did Laban when he knew it?

An. He pursued him with intents of injury.

Qu. Who restrained him?

An. God, that in a dreame charged him not to offend him either in word or deed.

Qu. How did his brother Esau receive him?

An. Lovingly, like a brother.

Qu. What was the vertue of Esau in that?

An. He thought it a base and unnaturall thing, to keepe envie alway in his stomacke toward any one, much lesse toward his owne brother, ch. 33. 4.

CHAP. 34. to 50.

Question.

How many sons had Jacob?

An. Twelve.

Qu. Which of these 12. was a figure of Christ?

An. Joseph.

Qu. Wherein?

An. In being sold by his owne brethren.

Qu. What learne you by that?

Ans. That in all ages, after God had promised the Messiah to Adam, he never ceased by word and deed to signifie his comming.

Qu. Why did Jacobs sonnes sell their brother Joseph?

An. For malice, in that Joseph prophesied by dreames, his brothers should be his servants, and bow to him.

Qu. Why did God suffer Josephs three brethren to sin against him?

A. Because he had much good to him and them and their posterity to draw from thence.

Qu. What other sins did they run into besides?

An. Murder and dissimulation.

Qu. How?

An. They intended to have slaine their brother but that Judah dissuaded them, cha. 37. 26.

Qu. How did they dissemble?

An. In telling their father that their brother was slaine by wilde beasts, ch. 37. 32.

Qu. What was the fruit of these sins?

An. They procured disquiet of conscience in themselves, and teares to their old father, whom they ought rather to have comforted, ch. 37. 34.

Q. Did this policy of theirs ere the more prevent the subjection which they feared?

A. No, God prospered Joseph, and gave him favour in the Court of Egypt.

Qu. With whom?

An. With Potiphar, Pharoahs chiefe Steward.

Qu. How did Joseph shew himselfe there to be the servant of God?

An. In resisting the lust of Potiphars wife.

Qu. What is the nature of lust being resisted?

An. It growes impudent and outrageous, chapter 39. 14.

Qu. Shew an instance.

A. Potiphars wife, when she saw Joseph would not yeeld to her, accused him that he would have ravished her.

Q. Did God suffer her accusation to take effect?

An. Yes, Joseph was imprisoned.

Qu. He being guiltlesse, why should God suffer that wrong to be laid upon him?

An. For two causes.

Qu. Which be they?

An. First, that by his strange deliverance hee might have greater cause to glorifie his name: and secondly, to make his lewd disgrace a cause of higher promotion.

Qu. How was Joseph delivered?

An. By interpreting the Kings dreame.

Qu. How was he advanced?

An. He was made Ruler over all Egypt.

Qu. What was the plague God laid upon his brethren for selling him?

A. They were oppressed with a mighty famine, chap. 41. 54.

Qu. Whither came they for succour?

An. To their brother, unknowne.

Qu. What reverence did they shew unto him?

A. They kneeled unto him, and called him Lord chap. 44. 16.

Qu. What vertues do we learne by the example of Joseph in his high authority?

An. Three.

Qu. Which be they?

An. Charity, clemency, and humanity.

Qu. *How was he charitable?*

An. He relieved his father and brothers with corne, freely, and without recompence, ch. 42. 25.

Qu. *How was he gentle?*

An. In pardoning the wrongs that his brothers had done him, cha. 45. 5.

Qu. *Wherein was he humble?*

An. In not despising his father and brothers (poore Shepheards of Canaan) though himselfe were the second person in Egypt, and in sending for his father to be partaker of his happinesse.

Qu. *Did Jacob come thither?*

An. Yes, and died there.

Qu. *What doe we learne by his death?*

An. To desire of God to dieas he did.

Qu. *How was that?*

An. Praying, blessing, and rehearsing the gracious benefits of God, cha. 48. 3.

Qu. *What zeale had Pharaoh, being an Infidell, toward his Idolatrous Priests, more then many Christians now adaies have toward the true Ministers of the eternall God?*

A. He did not diminish their Church-livings, chap. 47. 22.

EXODUS.

CHAP. 1, to 14.

Question.

WHy is this booke called *Exodus?*

An. This word signifies passing or going forth: the booke containes the narration of the Israelites passage out of Egypt.

Qu. *Why did God bring the house of Israel into Egypt?*

An. For two causes.

Qu. *Which be they?*

An. First, to shew the truth of his word; for he had said to Abraham, they should bee strangers from the land of Canaan, the space of foure hundred years, and suffer much oppression, Gen. 15. 14. Secondly, to have fit occasion to shew his love toward them, and the better to train them up in the knowledge and feare of him.

Qu. *How came it to passe they were oppressed here in Egypt, considering the good entertainment which they had at the first?*

Ans. The continuance of time had worne out the fame and remembrance of Joseph, by reason that many Kings had reigned since the first Pharaoh: and now the children of Israel were mightily increased.

Qu. *How were they encreased?*

An. From 70. persons (for that was the whole number of them at their first comming) to many hundred thousands.

Q. *Did that make the King repine against them?*

An. Yes.

Qu *Why?*

An. For two causes.

Qu. *Which be they?*

An. First, in regard of their Religion, and next, fearing left their multitude should endanger his government, cha. 1. 10.

Qu. *How did he seek to suppresse them?*

An. Foure manner of waies.

Qu *Which be they?*

An. First, in making slaves of them, and next, in going about to murder their men-children.

Qu. *Wherein consisted their servitude?*

A. In making of brick, carrying of burdens, and all other slavery, cha. 1. 14.

Qu. *How did Pharaoh goe about to murder their men-children?*

An. Two manner of waies.

Qu. *Which be they?*

Ans. First, secretly: in commanding the Midwives at their houre of birth, to destroy them; but they not obeying his command, he fell secondly into a more open and violent practice.

Qu. *How was that?*

A. He commanded his own people, that whatsoever they heard of the birth of an Hebrew man childe, they should take it from the mother, and cast it into the River, cha. 1. 23.

Qu. *How durst the Mid-wives disobey the Kings Edict?*

A. Because (as all Gods servants ought to do) they feared God more than any earthly person.

Q. *What see we commendable in the Mid-wives?*

An. Feare of God more then of Pharaoh.

Qu. *What discommendable?*

An. Untruth, seeking by evil meanes to save the children.

Q. *Were the number of the people (by these cruell proceedings) lessened and diminished?*

A. No, the more they vexed them, the more they multiplied, chap. 1. 12.

Qu. *What doe we learne by that?*

A. That no tyranny can extinguish the Church of God.

Q. *How did God deride the malice of Pharaoh?*

A. In causing him to cherish and bring up even in his own Court that Hebrew child, which afterward proved to be his destruction, and the deliverance of the children of Israel.

Qu *Who was that?*

An. Moses.

Qu. *How was he preserved?*

An. When his mother had hid him 3. months from the tyranny of the King, and could hide him no longer, shee put him into a basket made of reeds, and set it by the river side.

Qu *What became of him there?*

A. King Pharaohs daughter walking that way, found him, and put him to be nursed of his owne mother, ch. 2. 3.

Qu. *What appeareth in this?*

An. The providence of God.

Qu. *Wherein?*

An. In that no humane policie can hinder that which he hath once determined.

Qu. *How was Moses first made knowne to the people?*

An. By the slaughter of an Egyptian.

Qu. *What befell him after he had killed him?*

A. He was forced to flie into the land of Midian.

Qu. *Who succoured him there?*

A. Jethro, & gave him his daughter in marriage.

Qu. *What trade of life did Moses use?*

An. Keeping of sheep.

Qu. *How did God appeare to Moses?*

An. In a fiery bush, ch. 3. 2.

Qu. *Did the bush burne?*

An. Yes, but did not consume.

Q. *In that sense what doth it represent unto us?*

A. The Church of God, which should suffer persecution, but never subversion.

Qu. *Wherefore did God appeare unto Moses?*

A. To send him forth for the deliverance of his people.

Qu. *What*

Qu. *What moved him thereunto?*
An. Two things.
Qu. *Which be they?*
A. The remembrance of his covenant made with Abraham, & the sighes & cries of the poore Israelites that daily pierced the gates of heaven, c. 2. 23
Qu. *What comfort doe we receive from thence?*
A. An assurance that God will heare our prayer in time of affliction, if we call to him.
Qu. *Why did God send Moses to Pharaoh when he knew he would not let them goe?*
Ans. That he might leave him inexcusable, revenge the oppression of his people, manifest his own patient forbearance & goodnesse, declare his power, and more ingage the Israelites to himselfe.
Qu. *Did Moses obey the commandement of God about his returne to Egypt?*
An. At the first he was doubtfull.
Qu. *Wherein?*
An. Of his own sufficiencie, and incredulity of the people.
Qu. *How did God strengthen him?*
A. By joyning Aaron to assist him, and giving them power to confirme their message by working of miracles.
Qu. *How did the people receive their message?*
An. With attentive eares.
Qu. *What vertues do we learn of the people, after they had heard the words of Moses?*
An. Two.
Qu. *Which be they?*
An. Faith, in that they beleeved him what hee said: & thanksgiving, in praising God, since it pleased him to look upon their tribulation, ch. 4. 31.
Qu. *What vices are we admonished to beware of by the example of Pharaoh?*
An. Obstinacy of heart, in contemning the preaching of Moses.
Qu. *In how many respects was Pharaoh obstinate?*
An. In foure respects.
Qu. *Which be they?*
A. First, in not granting Moses requeſt. Secondly, in comparing the power of his Soothsayers and Conjurers with the power of God, ch. 7. 12. Thirdly, by imputing the desire which Gods people had to serve him (as the wicked alwaies will) to be nothing else but a disposition in them to be idle, ch. 5. 8. Fourthly, not onely in retaining them still in his country, but doubling their servitude, cha. 5. 6.
Qu. *How was his obstinacy plagued?*
An. With ten severall kinds of plagues.
Qu. *Which be they?*
A. First, the turning of water into bloud: second, multitude of Frogges: third, turning of dust into Lice: fourth, swarmes of Flies: fift, death of cattel: sixt, scabs & blisters: seventh, thunder, lightning, & haile: eighth, Grashoppers and Caterpillars: ninth, darknesse: tenth, the death of the first-borne.
Qu. *Why did God plague the Egyptians with such contemptible creatures, as Lice, Frogs, Flies? &c.*
A. In scorn of the pride of Pharaoh, who thought none greater then himself, saying, who is the Lord?
Q. *For all these plagues did Pharaoh ever repent?*
An. Yes, fainedly.
Qu. *How was that?*
An. So soon as Gods hand was removed by the prayer of Moses, he presently turned to his former obstinacy.
Qu. *What learne we by that?*
A. That the vowes and promises of the ungodly, when they are eased of their punishment, vanish with their breath.

Qu. *In the prosecution of these plagues what doe we learne touching the person of God?*
A. His justice upon his enemies, and his mercy and loving kindnesse toward his people.
Qu. *Wherein appeared his mercy toward his people?*
A. In saving them, their cattell, and that part of Egypt where they inhabited, free from the touch, of any of those sore plagues, cha. 8. 22.
Qu. *Why did not Moses submit unto Pharaoh when he was content to let the people goe, but staied their cattell?*
A. Because (like a faithful Minister of the Lord) he would remit no part or parcell of his charge.
Quest. *Was it part of his charge to take the cattell with him?*
An. Yes.
Qu. *Wherefore?*
Answ. In that they could not sacrifice without them, chap. 10. 26.
Qu. *In the night before their departure what did the Lord institute?*
An. The Sacrament of the Passeover.
Qu. *What was that?*
An. A Lambe without blemish.
Qu. *The Lambe was the signe, but what was the thing signified?*
An. The Angel of the Lord that passed over the houses of the Israelites, and strook the first-borne of the Egyptians with sudden death, cha. 12. 13.
Qu. *What doth this figure unto us?*
An. The sacrifice of the true Paschall Lambe, Christ Jesus, by whom all the faithfull are delivered from the bondage of Hell, as the Israelites were (upon the institution of the Passeover) from the bondage of Egypt.
Qu. *How did the Lambe shadow Christ unto us?*
An. Many waies: As the Lamb was to be one of the flocke, so Christ perfect man: As the Lamb without blemish, so Christ without sinne: As the Lamb to be sacrificed and rosted, so Christ to be crucified: As the Lambes bones were not to bee broken, so Christs bones were not to be broken: As the Lamb in the evening, so Christ in the end of the world: As the Door-posts were to be sprinkled, that the destroying Angel might passe over, so our consciences, the doors of our hearts, that sinne and death might have no power: As the Lambe was to be eaten without leaven, so Christ without hypocrisie: As the Lambe with bitter herbes, so Christ with patience under the crosse: As the Lambe onely of the circumcised, so Christ onely of the faithfull.
Qu. *How many things doe we learne as touching the person of God, in the instance of the children of Israels departure?*
An. Three.
Qu. *Which be they?*
A. First, his mercifulnesse, in sparing the Israelites, and smiting the Egyptians: secondly, his justice, in forcing the Egyptians to give the Israelites treasure and apparell, as a satisfaction for their former service, which hitherto they had exacted of them for little or nothing: thirdly, and the continuance of his favour toward them, that doth not only deliver his people out of danger, and then leave them, but protect them still.
Qu. *How doth that appeare?*
An. In guiding them by night with a pillar of fire, & covering them by day with a cloud, ch. 13. 21
Q. *How many things do we learn as touching the persons of the Israelites?*

An. Two

An. Two things.

Qu. *Which be they?*

An. The charge which God gave unto them, and their watchfulnesse.

Qu. *What was their charge?*

An To teach the benefits of God to their posterity.

Qu *Wherein consisted their watchfulnesse?*

A. In that they attended all night for the houre of their departure, chap. 12. 30.

Qu. *What do they give us to understand by that?*

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage, to goe to the earthly Canaan; so ought we continually to attend, and make our selves ready to our passage out of this miserable world, to the heavenly Canaan of perpetuall joy and happinesse.

CHAP. 14. to 40.

Question.

After Israels departure, what vice doe we note survived in Pharaoh?

An. Inveterate malice, which seldome dies but with the ruine of him in whom it abides.

Qu. *How did it breake forth?*

An. By preparing a mighty host to follow the Israelites, chap. 14. 6, 7, 8.

Qu. *For what intent?*

Ans. To be revenged upon them, and quite destroy them.

Qu. *How did he proffer?*

An. As all malicious persons commonly doe.

Qu. *How is that?*

A. He and all his malice perished in the place, where he thought to have bin their overthrow.

Qu *Where was that?*

An. In the red sea.

Qu *What was the sin of the people in that place?*

An. Weaknesse of faith.

Qu. *How was that?*

An. Notwithstanding their strange deliverance of late, yet when they saw the red sea before them, and the Egyptians behind their backs, they began to distrust the power of God, and to raile upon Moses.

Qu. *How were they delivered?*

An. Moses divided the waters, and they passed through, chap. 14. 21.

Qu. *How was God honoured by Pharaoh?*

An. As he will be of all his enemies in their destruction.

Qu. *How many times did the Israelites murmure against God before he punished them?*

An. Foure times.

Qu *Which be they?*

Ans. First, at the red sea, chapt. 14. Second, at the waters of Marah, cha. 15. 24. Third, when they wanted flesh, chap. 16. 13, 14. Fourth, when they wanted water, chap. 17. 6.

Qu. *What doe we learne by this?*

An. The exceeding sufferance of God, and exceeding sinfulnesse of man.

Q. *How did God deliver them at all these times?*

An. With great admiration.

Qu. *How was that?*

An. At the first time he divided the red sea: at the second, he made the bitter water sweet: at the third, he gave them Quailes and Manna from heaven: at the fourth, he made a fountaine of water gush from out the hard Rocke.

Qu. *How did they offend the first time?*

An. More grievously then before.

Qu. *How was that?*

An. They made a golden Calfe, and worshipped it for God.

Qu. *What moved them to make the likenesse of a Calfe rather then any other creature?*

Answ. The corruption which they learned amongst the Egyptians, who did worship Oxen and Kine.

Qu. *Did God now punish them?*

An. Yes, (and time I thinke) when they did utterly forsake him.

Qu. *What was their punishment?*

An. Three thousand of them were slaine with the swords of their own brethren, ch. 32. 28.

Q. *Would not God utterly have destroyed them?*

An. Yes, but for the prayer of Moses.

Qu. *What was his prayer?*

An. He desired his name might be rather blotted out of the booke of life, then God should quite root out that nation, chap. 32. 32.

Qu. *What doe we learne by that?*

An. The love and care which all good Magistrates ought to have over their people.

Qu. *Where was Moses when this offence was committed?*

An. Upon Mount Sinai.

Quest *Was not his absence in some part cause of their idolatry?*

An. Yes.

Qu. *What gather you by that?*

A. That the want of good guides maketh men to runne into errour.

Qu. *What did Moses upon Mount Sinai.*

An. He went to receive the Law.

Qu. *How was the Law given?*

An. In thunder and lightning, ch. 19. 16.

Qu. *Why was it given with such terrour?*

A. That the people might the more reverence him that gave it.

Qu *What was required of the people before they came to receive the Law?*

An. Two things.

Qu. *Which be they?*

A. To sanctifie themselves for three daies space, and not to touch the skirts of the mountain.

Qu. *What do we learne by these two things?*

A. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets then we are limited.

Q. *What is generally commanded by the law?*

Answ. That we should love God with all our soules, and our neighbours as our selves.

Qu *What is particularly forbidden by the law?*

A. Murder, cursing, especially our parents, cruelty towards servants, not to do hurt, but to make satisfaction, fornication, witchcraft, buggary, or carnall copulation with beasts, idolatry, oppression against widowes and strangers, all kinde of usury, all railing and evill speaking, especially against Magistrates, because to speak against them, is to speak against God, all falshood, all unlawfull detaining of our neighbours goods, all taking of bribes, all perjury, and whatsoever else may infect the soule, or offend God.

Qu. *What is the reward of these sins?*

An. Death.

Qu. *Such as were pardonable, how were they pardoned?*

An. By

An. By offering sacrifice.

Qu. What doctrine doe we learne by the sacrifice of the Jewes?

An. Foure points of doctrine.

Qu. Which be they?

An. First, their thankfulnesse, to shew all they had came from God. Secondly, their obedience, to shew they were willing to obey God. Thirdly, their humility, to signifie that what was done to the thing offered the offerer had deserved. Fourthly, their hope, to shew their sacrifices did figure the death of Christ, whereby their passage into Paradise, from whence they were expulst, might be opened to them againe.

Qu. Are such sacrifices to bee used of Christians?

An. No.

Qu. Why?

An. Because they are abolished by the death of Christ, an all-sufficient sacrifice once for all.

Qu. What elst doe we learne in this book of Exodus?

An. Two things.

Qu. Which be they?

An. The election of Magistrates, and the order God set in his Church.

Quest. What kinde of men ought Magistrates to be?

An. They ought to be adorned with foure speciall graces.

Qu. Which be they?

An. Courage, feare of God, justice, and a minde free from covetousnesse, cha. 18. 21.

Qu. How must they administer justice?

An. To all persons, and at all times.

Qu. Whom did God chose for his servants in the Temple?

An. The Levites.

Qu. What kinde of men must they be?

An. Such as have imprinted upon their breasts knowledge and holinesse, chap. 28. 30.

Qu. Whose gift is the knowledge of handicrafts?

An. The gift of God.

Qu. Why?

An. Because he first taught them.

Qu. To whom?

An. To Bezaleel and Aholiab.

Qu. To what end did he teach them?

An. For the furnishing of the temple.

Quest. Who provided them stuffe for to worke upon?

An. The people.

Qu. In what manner?

Answ. In such abundance, as Moses commanded them to leave off.

Qu. What doe we learne by that?

An. A willingnesse to serve God with our temporall goods, chap. 35. 6.

Qu. With whom did Israel fight their first battell, after they came into the wildernesse?

An. With the Amalekites.

Qu. How long did they prevaile?

Answ. So long as Moses held up his hands and prayed, but when he let them fall, the Amalekites prevailed, chap. 17.

Qu. What doth that teach us?

An. Two things.

Qu. Which be they?

An. The efficacy of prayer, and that we ought not to faint in praier, lest with the falling of our hands we faile in our request.

LEVITICUS.

CHAP. 1, to the last.

Question.

What is set downe in this booke?

An. The duty of the Levites, and therefore it it is called *Leviticus*.

Qu. What was their chiefest duty?

An. To sacrifice.

Quest. How many circumstances were they to observe?

An. Foure.

Qu. Which be they?

An. The manner how, the matter what, the person whom, and the place where.

Qu. What did the Israelites sacrifice?

Answ. Either things having life, as Bullockes, Lambes, &c. or things without life, as oyle, fine flower, water, &c.

Qu. For whom did they sacrifice?

An. For themselves and others.

Qu. Where?

An. In the Temple.

Qu. In what manner?

An. As God hath set down from the first of Leviticus to the 19.

Qu. What is the Christian sacrifice?

An. Prayer and thanksgiving.

Qu. In how many points doth the Israelites and the Christians sacrifice agree?

An. In sixe.

Qu. Which is the first?

An. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qu. What is the second?

A. As theirs was brought to the Priests, so ours must be presented to God.

Qu. What is the third?

An. As theirs was slaine, so when we sacrifice, we must kill our lewd affections.

Qu. What is the fourth?

An. As theirs was washt with water, so ours must be washt with teares of repentance.

Qu. What is the fifth?

An. As theirs was without blemish, so ours must be without hypocrisie.

Qu. What is the sixth?

An. As theirs was kindled with fire, so must ours be with zeale.

Qu. Whence had they all these instructions?

An. From the mouth of God.

Qu. Why did God prescribe to them in the least and smallest matters?

Answ. To shew that he would be served as hee himselfe appointed, and not after the invention of man.

Qu. Did none breake that ordinance?

An. Yes.

Qu. Who were they?

An. Nadab and Abihu, chap. 10. 1.

Qu. How did they breake it?

An. By offering with strange fire.

Qu. How were they punished?

An. Fire from heaven consumed them.

Quest. Of how many sorts were the lawes which

God

God prescribed to the house of Israel?

An. Of two sorts.

Qu. Which be they?

An. Ceremoniall and Morall.

Qu. Which call you the Ceremoniall Lawes?

A. Such as were peculiar to the Jewes, to be observed in offering sacrifices, and discerning things cleane from uncleane, and the causes thereof, set downe from chap. 1. to 19.

Qu. Which call you Morall?

An. Such as concerne integrity of manners.

Qu. How many are they, as they are set downe in chap. 19.

An. Seventeene.

Qu. Which be they?

Answ. To honour our parents, Ver. 3. To serve God freely, and not by compulsion, Ver. 5. In time of plenty to remember the poore; as in Harvest, not to reape every corner of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leave some for the poore, Ver. 9. 13. Not to detain the workmans hire till the morning, Ve. 13. To eschew all thefts, falshood, and lying, Ver. 11. All swearing and blaspheming, Ve. 12. All mischievous practices, which we presume we may doe undiscovered; as to curse the deafe, lay a stumbling block before the blinde, Ver. 14. Not to favour the poore, nor honour the person of the mighty, Ver. 11. All injustice, Ver. 15. All carrying of tales, and conspiracy against our neighbours, Ve. 16. All hypocrisie; as, we must not hate our brother in heart, & sooth him to his face, Ver. 17. All revenge, Ver. 18. All seeking after Witches and Conjurers. All observation of dayes and times, Ver. 26. All false weights and measures, Ver. 35. All incest, Ver. 36. Not to offer our children unto Moloch.

Qu. What is that?

An. An idoll of the Ammonites.

Qu. Describe him.

An. He was great of stature, and hollow within, having seven places of receipt: the first was for meale that was offered: the second for doves: the third for sheep: the fourth for a Ram: the fift for a Calfe: the sixt for an Oxe: the seventh for a childe.

Qu. What may be understood by the seven bellies of the idoll?

A. The seven deadly sinnes, and as the Israelites were forbidden to suffer their children to bee devoured of this monster; so all parents must beware lest through their negligence their children bee made a sacrifice for the seven deadly sinnes.

Qu. How is that?

An. They must not winke at their follies, but give them correction for their faults.

Qu. How did Moses conclude this booke of Leviticus?

A. With a blessing and a curse: with a blessing, if they keep the commandements: and with a curse, if they doe breake them.

Qu. What is the fruit of the blessing?

An. Peace, plenty, victory, cha. 26. 4.

Qu. What is the fruit of the curse?

An. Scarcity, famine, sicknesse, servitude, warre, chap. 26. 16. to ver. 30.

Qu. How many feasts did the Israelites observe?

An. Seven.

Qu. Which be they?

An. First, the Sabbath: secondly, the Passeover: thirdly, the feast of unleavened bread: fourthly, of the first fruits: fiftly, of Whitsontide: sixtly, of Trumpets: seventhly, of Tabernacles.

Qu. Why were those feasts ordained?

An. Not to gluttonize and cherish sloath or immodest mirth, but for rest and lawfull recreation, to take comfort in the blessings of God, and to blesse God for them.

NUMBERS.

Question.

Who were numbred by Moses?

An. The male from twenty yeares upward.

Qu. How many able men for warre of that age were numbred of the Israelites?

An. Sixe hundred and three thousand five hundred and fifty.

Qu. To what end were they numbred?

An. For three causes.

Qu. Which be they?

An. First, for a collection toward the building of the Tabernacle. Secondly, for appointing Captaines and Leaders over every family, chap. 1. Thirdly, for a division of the land of Canaan amongst the tribes.

Qu. Is there any thing to be learned hereby?

An. Order and government that ought to be in every Common-wealth.

Qu. Whom did they appoint their chiefe guide?

An. God.

Qu. Where doth that appeare?

An. In the ninth chapter.

Qu. How?

An. In that they never journeyed, but when they saw the cloud rise from the tabernacle: nor ever pitcht their tents, but where it stayed, chapter 9. 17. 19.

Qu. And wherefore was this?

An. For two causes.

Qu. Which be they?

An. First, that they might (as all Gods people ought to doe) continually wait on the Lord, and have their eyes lifted up toward heaven. Secondly, to be alwayes in readinesse, because they knew not at what houre the Lord would rise.

Qu. What doth that teach us to doe?

A. At every minute to be in readines for death, because the houre thereof is uncertaine.

Qu. Alwaies when they did set forward on their journey, what was Moses custome?

An. To pray.

Qu. How?

An. Lord, rise up, and let thine enemies be scattered.

Qu. And when they rested what did he?

An. Prayed likewise.

Qu. In what manner?

An. O Lord, returne to the many thousands of Israel, chap. 10. 36.

Qu. What doctrine learne we by that?

An. Ever when we set forward upon any journey, or begin any worke, to pray: and when we rise or make an end to doe the like, that our speed may be the better.

Qu. How many wayes did God shew himself gracious to the Israelites in this booke?

An. Foure manner of wayes.

Qu. Which be they?

An. First, in being still their guide: secondly, in feeding them with Manna, as he had begun: thirdly, in

in being merciſull toward them when they repented: fourthly, in giving them victory over nine ſeverall Princes.

Qu. *Which be they?*

An. Aram King of the South Canaanites: Og King of Baſhan: Sehon King of the Amorites: Balak King of Moab: Evi, Bokem, Zur, Hur, and Reba, Kings of Midian.

Qu. *What was their ſpoile they took in the overthrow of the Kings of Midian?*

A. Six hundred ſeventy and five thouſand ſheep, ſeventy two thouſand beeves, ſixty one thouſand aſſes, two thouſand virgins priſoners, beſides ſilver and tin, braſſe and lead, chap. 31.

Qu. *What was the ſlaughter they made?*

An. They put both man, woman, and childe to the ſword, except thoſe virgins above named.

Qu. *What was the cauſe they did ſo?*

An. The commandement of God.

Qu. *Why was God ſo ſevere againſt them?*

An. By reaſon King Balak, when he ſaw his own force too weake to diſgorge his malice upon the Iſraelites, and that the Prophet Baalam (contrary to his expectation) in ſtead of curſing did bleſſe them, he fell to another practice.

Qu. *What was that?*

A. By the counſell of Balaam he fought to bring them in diſpleaſure with their God, and ſo to have them cut off.

Qu. *How did he compaſſe that?*

An. By flattery.

Qu. *In what manner?*

An. He ſent Midianitiſh women unto them, who by their allurements enticed them to fornication and idolatry.

Qu. *What do we learn by this?*

An. That the wicked will leave no meanes unpractiſed for the deſtruction of the godly.

Qu. *Was God wroth with the Iſraelites then for theſe ſins?*

An. So grievouſly, that God commanded the offenders to be hanged, and ſmote with the plague twenty foure thouſand.

Qu. *Who redeemed this plague?*

An. The zeale of Phineas, that ſlew Zimri and Cozbi in the very act of fornication, chap. 25. 8.

Queſt. *What do we learne by the whole circumſtance?*

A. That God, though he plague his people when they ſinne, yet he will ten times more plague them that were cauſe of their ſin, as may appeare by the wrath extended upon the Midianites.

Qu. *Were the Iſraelites thankfull for the gracious care which God had over them?*

An. No, they were moſt rebellious and unthankfull.

Qu. *How many ſins by their example do we learne to beware of in this book, beſide thoſe two ſins afore ſpoken of, Fornication and Idolatry.*

An. Foure other.

Qu. *Which be they?*

An. Murmuring againſt God, diſtruſt in his promiſes, breach of his Sabbath, and rebellion againſt his Magiſtrates.

Qu. *How many times did they murmure?*

An. Foure times.

Qu. *When firſt?*

Anſw. Three daies after they departed from Sinai.

Qu. *How were they puniſhed?*

A. The Lord conſumed with fire the utmoſt part of the hoſt, chap. 11. 1.

Qu. *How the ſecond time?*

A. They were weary of Manna, and luſted after fleſh.

Qu. *How were they puniſhed?*

An. They had fleſh while they ſurfeited, & their ſurfeit brought a grievous plague upon them, inſomuch that they died with meat in their mouths, chap. 11. 32, 33.

Qu. *How the third time?*

An. For water.

Qu. *Where?*

An. At Kediſh, at the deſert of Zin, chap. 20.

Qu. *How the fourth time?*

An. For bread and water.

Qu. *How were they puniſhed?*

An. God ſent fiery ſerpents that ſtung them to death, chap. 21. 6.

Qu. *What cauſed the mercy of God at all times to put an end to their puniſhments?*

An. Two things.

Qu. *Which be they?*

An. Their own repentance firſt, and then the prayer of Moſes.

Qu. *How was this plague of fiery ſerpents remedied?*

Anſ. God commanded Moſes to make a brazen Serpent, and hang it upon a croſſe, and whoſoever being ſtung looked upon it, was cured.

Qu. *What was this a figure of?*

An. The vertue of Chriſt, whoſe hanging upon the croſſe, is a ſoveraigne medicine for the ſickneſs of our ſoules, if we look up to him with the eyes of faith.

Qu. *How did they diſtruſt Gods promiſe?*

An. In being come to the land of Canaan, and deſiring to go back to Egypt, or to be buried in the Wildernеſſe.

Qu. *What was the ground of that deſire?*

An. Their faintneſſe of heart.

Qu. *Wherein?*

Anſ. In that, though God had divers times before ſworne to give them the land of Canaan for an everlaſting inheritance, yet they feared to goe forward, when they heard the land was inhabited with Giants.

Qu. *Of whom did they learn this news?*

An. Of the Spies that were ſent to ſearch the land, and bring of the fruit, chap 21. 34.

Qu. *How did the Spies diſcourage the people?*

An. By reporting falſly of the land.

Qu. *How?*

Anſ. They ſpake of the inhabitants as of men invincible, and of the Land, that it eat up thoſe that poſſeſſed it.

Queſt. *How did God revenge this impiety upon them?*

An. By a plague, which conſumed them all but Caleb and Joſhua.

Qu. *Who encouraged the people againſt this fear?*

An. Caleb and Joſhua.

Qu. *What would the people have done to them for croſſing their humour?*

An. Have ſtoned them to death.

Qu. *How did God puniſh this diſtruſt?*

An. He would have quite deſtroyed them, but for the prayer of Moſes.

Qu. *How did he then paciſie his wrath?*

A. Even with the judgmẽt of their own mouths.

Qu. *How was that?*

Anſ. As they deſired rather to be buried in the wildernes, than to enter into the land of promiſe: even ſo it came to paſs, for all that then lived, from

twenty

twenty yeers old and upward, died & were buried in the wildernesse, excepting Caleb and Joshua.

Qu. *What was the reason that the like punishment fell upon Moses?*

An. For his distrust too, as appeares, ch. 11. 13. and chap. 20. 10.

Qu. *What doe we learne by that?*

A. That no man is so righteous but he may fall

Qu. *By whom was the Sabbath broke?*

An. By an old man.

Qu. *Wherein?*

An. In gathering stickes to make him fire, cha. 35. 36, 37.

Qu. *How was he punished?*

An. He was stoned to death.

Qu. *What may we learne by this?*

An. If God were so severe for gathering a few stickes on the Sabbath, hee will be farre more to such as profane the Lords day, by swearing, drinking, gaming, whoring, and other lewd exercises.

Qu. *How many times did Israel murmure and rebell against Gods Magistrates?*

An. Twice.

Qu. *Who were the first that rebelled?*

An. Aaron and Miriam.

Qu. *Against whom?*

An. Against Moses.

Qu. *What was their punishment?*

An. Miriam was stricken with a leprosie.

Qu. *How was she cured?*

An. By the praier of Moses.

Qu. *What learne we by that?*

An. The vertue of meeknesse, to pray for our enemies, as Moses did, chap. 12. 13.

Qu. *Who rebelled the second time?*

An. Korah, Dathan, Abiram, and their accomplices.

Qu. *What was their rebellion?*

An. They usurped upon the Priests office, and compared for worthinesse with Moses & Aaron.

Qu. *What became of them?*

An. The earth opened, and swallowed them up alive, chap. 16. 31, 32.

Qu. *How did God punish the people that tooke their parts after their death?*

An. Fourteen thousand and seven hundred died of the pestilence.

Qu. *How did he yet further convict their rebellion?*

An. By proving the house of Levi onely chosen for the Priesthood.

Qu. *How?*

An. By a miracle.

Qu. *In what manner?*

An. Aarons rod amongst the twelve that were put into the Tabernacle for the twelve Tribes of Israel, did blossome and beare ripe Almonds.

Qu. *What is the inference of this example?*

An. How odious a thing it is in the sight of God, to grudge against Magistrates and Rulers.

Qu. *How many waies is a man subject to sin?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Of ignorance and presumption.

Qu. *What hath ignorance?*

An. Favour and forgiveneſſe, cha. 15. 18.

Qu. *What presumption?*

An. Death, chap. 15. 27, 30.

Qu. *By how many witnesses ought a man by the Law of God to be convicted in a case touching a mans life?*

An. By two and not under, chap. 25.

Qu. *How long did God lead the Israelites to and fro in the wildernesse?*

An. Forty yeares.

Qu. *Why did he detaine them so long from their promised happinesse?*

A. To try their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings, to make them learn only to trust in him, and so in the end to appeare worthy heires of so blessed an inheritance.

DEUTERONOMIE.

Question.

What is contained in this book of Deuteronomy?

An. Another repetition of the Law.

Qu. *Why?*

An. Because they were dead to whom the Law was first given.

Qu. *Who repeats it to them?*

An. Moses.

Qu. *What doth he draw out from it?*

An. Continuall exhortations to obedience.

Qu. *Obedience to whom?*

A. To God first, then to the Priests and Judges.

Qu. *What lesson have we from hence?*

A. That the first care of a religious Magistrate, is the obedience of the people to God, next to himselfe.

Qu. *How many things were they to observe in reading the Law?*

An. Two things.

Qu. *Which be they?*

An. First, neither to adde to it, nor take from it, chap. 4. 2. Secondly, not onely to learne it themselves, but to teach it also to their posterity, ch. 1. 9

Qu. *In what manner did God admonish this new generation to be carefull of his Law?*

An. By the remembrance of two things.

Qu. *Which be they?*

An. The ingratitude of their fathers, who had provoked his wrath, and were dead: and the wonderfull miracles and victories which hee had brought to passe amongst them, to assure them of his love and protection.

Qu. *Amongst the rest, which is one of the speciall favours God bestowed upon them, mentioned in this booke?*

An. That in forty yeeres space the garments of their fore-fathers never waxed old, ch. 8. 4.

Qu. *How doth he encourage them not to bee afraid to enter into the land of Canaan?*

An. Three manner of wayes.

Qu. *Which be they?*

An. First, in that he was God, and would bee true of his promise: for he had sworn they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull country, chap. 8. 7, 8, 9. Thirdly, by assuring them of all assistance, yea the very Hornets & Flies of the aire should fight for them, chap. 7. 20.

Qu. *Of how many things doth God counsell them to beware, when they are once settled in Canaan?*

An. Of three things.

Qu. *Which be they?*

An. Unthankfulnesse, presumption, and lacke of charity.

Q. *How did he shew they might be unthankfull?*

An. By enjoying the fruits of the lands, and not praising

praising his name for them, ch. 8. 10.

Qu. *How presumptuous?*

A. By attributing the glory therof to their own strength, & not to the free mercy of God, ch. 8. 18.

Qu. *How uncharitable?*

A. In having abundance, and shutting up their hands against the poverty of their brethren, chap. 13. 7, 8. a sin too common in these dayes.

Qu. *What other vices doth he forbid?*

An. Forsaking of Gods service for the love of any friend, be he never so deare, cha. 13. 6. The impoverishing of Gods Ministers, ch. 12. 19. Confusion of sexe, as a man to weare womans apparell, or a woman mans, cha. 22. 5. Detaining any thing of anothers which wee finde, cha. 22. 12, 13. All manner of cruelty, even toward brute beasts, cha. 22. 6. All doubleneſſe of heart, hanging betweene two religions, figured unto us by the garment of Linsey-wolsie, cha. 22. 12, 12. All violating of virginity, cha. 22. 5. All bearing of falſe witneſſe, cha. 19. 16. All employing of evill gotten goods in the service of God, as ſuch as thinke they may bee charitable with money gotten by theft, uſury, or whoredome, ch. 22. 18. The taking of any thing to gage, whereby our neighbour gets his living, ch. 26. 8. All partiality, as not to puniſh one for the ſinne of another, ch. 24. 6. All ſecurity and flattering of a mans ſelfe in his owne ſinne, cha. 29. 19, 20, 21.

Qu. *If they did, or if we do offend in any of theſe ſins, how will God execute his judgements upon us?*

An. Without reſpect of perſons, cha. 10. 1.

Qu. *What may be pretended for an excuſe, if we be found guilty of any of theſe ſins?*

An. Nothing.

Qu. *Not ignorance?*

An. No.

Qu. *Why?*

A. Becauſe we are (as the Iſraelites were) daily admoniſhed of them by the Miniſters of Gods Word, cha. 30. 11.

Qu. *Did Moſes never enter into the land of Canaan?*

A. No, onely he had a ſight of it, and then dyed.

Qu. *What was the reaſon?*

An. His ſin of diſtruſt in Gods power, committed at the waters of Meribah.

Qu. *What may we learn generally by his whole life?*

A. Six vertues for that one vice before remembred.

Qu. *Which be they?*

A. Firſt, boldneſſe in his calling, that feared not to ſpeake to Pharaoh. Secondly, meekneſs againſt wrong, that was not moved at any deſpightfull words given by the Iſraelites. Thirdly, patience againſt travel, that did not only guide the Iſraelites in their journies, but at all times decided their cauſes. Fourthly, zeale in Gods glory, for the advancement of vertue, & repreſsing of vice. Fifthly, love to his brethren, to ſpend his life for them, rather than they ſhould miſcarry. Sixtly, faith in his end, not envying that he might not enter into the land of promiſe: conſidering by death he was inveſted with a greater patrimony, the Kingdome of Heaven.

JOSHUA.

Queſtion.

How did God further manifeſt his tenderneſſe over the Iſraelites?

A. In ſetting over them a wiſe, religious, and a valiant Governour.

Qu. *Who was this?*

An. Joſhua.

Qu. *What was his charge?*

An. Twofold, to keepe the Law of God, and to bring Iſrael out of the wilderneſſe into Canaan.

Qu. *What eſpeciall vertues had he?*

An. Three.

Qu. *Which be they?*

A. Faith, wiſdome, and courage, ſuch as all good Governours ought to have.

Qu. *How did he ſhew his faith?*

An. By beleeving Gods promiſes.

Qu. *How his wiſdome?*

An. In governing diſcreetly.

Qu. *How his courage?*

An. In leading on the people without dread of their enemies.

Qu. *How did God here encourage the people?*

An. Three manner of wayes.

Qu. *Which be they?*

An. Firſt, in renewing his former promiſe, and telling them they ſhould divide the land for an inheritance, chap. 1. 6. ſecondly, in giving them a Captain endued with the ſpirit of Moſes, & able to be their Conductor, cha. 1. 5. and thirdly, by aſſuring them he would caſt a faintneſs of heart upon their enemies, chap. 2. 11.

Qu. *How were the people confirmed, that Joſhua had the ſpirit of Moſes?*

An. By two miracles that he did.

Qu. *Which is the firſt?*

An. His dividing the waters of Jordan, & their whole hoſts paſſing over dry-ſhod, cha. 3. 14, 17.

Qu. *Which is the ſecond?*

An. He cauſed the Sun and Moon to ſtand ſtill in the firmament, cha. 10. 13.

Qu. *How?*

An. By prayer.

Qu. *What doe we learne by that?*

An. Two things.

Qu. *Which be they?*

An. The effect of prayer, and the obedience of all creatures for the glorifying of God.

Qu. *How was God glorified by that miracle?*

A. Joſhua by that meanes had a longer time of day-light for the vanquiſhing of Gods enemies

Qu. *Were none of the Tribes placed on this ſide Jordan?*

An. Yes.

Qu. *How many?*

An. Two and a halfe.

Qu. *Which be they?*

An. Reuben, Gad, and the halfe Tribe of Manaſſeh.

Qu. *Did they ſit downe in peace, and ſuffer their brethren to goe to warre?*

An. No, they ſhewed brotherly love.

Qu. *How was that?*

An. They left their Wives, Children, & cattell, in the poſſeſsions which were allotted them, and themſelves armed went formoſt, & would take no reſt, till their brethren of the other Tribes were likewiſe planted as well as they, cha. 7. 16.

Qu. *When they had paſſed Jordan, how did Joſhua ſhew himſelfe thankfull to God for ſo great a miracle?*

An. By ſetting up a memoriall of his power.

Qu. *What was that?*

Anſw. Twelve ſtones, for the twelve tribes of Iſrael.

Qu. *For*

Qu. *For what purpose did he so?*
An. For two causes.
Qu. *Which be they?*
Answ. First, that such a remembrance of Gods mighty power might serve for a further condemnation to his enemies: and secondly, that his servants might the more reverence him, cha. 4. 24.
Qu. *Which was the first citie they went to conquer?*
An. Jericho.
Qu. *Did they rashly get and besiege it, as proudly presuming, that howsoever or whatsoever they did, God would be with them?*
An. No, like discreet Souldiers, they used three things.
Qu. *Which were they?*
An. Deliberation, Consultation, and Sanctification.
Qu. *How deliberation?*
An. They took time.
Qu. *How consultation?*
An. Two manner of waies; they sate in counsel among themselves, and submitted their counsel to the direction of God.
Qu. *How Sanctification?*
An. Two manner of wayes; by prayer and fasting.
Q. *When they had taken counsel what did they?*
An. Sent Spies to know the state of their enemies.
Qu. *What danger were they in?*
An. Of death.
Qu. *By whom?*
An. By the King.
Qu. *Who saved their lives?*
An. A woman Harlot, or an Hostesse.
Qu. *How?*
Answ. By hiding them in the top of her house when the King made search for them, cha. 2. 6.
Qu. *What moved her to do so?*
An. The fame which she heard of the workes of God.
Qu. *How did the Israelites requite this kindnes?*
An. They saved her, her Father, Mother, Children, and all they had.
Qu. *Did they shew this mercy of their owne accord?*
An. No, but by the instinct of Gods Spirit.
Qu. *What do we learn by this?*
Ans. That God will not the death of sinners, if they repent.
Qu. *How was the City won?*
An. The walls fell down by the power of God, and then Joshuah entred, chap. 6. 20.
Qu. *How were the Israelites commanded to esteem of the city, and all that was in it?*
A. As a thing execrable and accursed, ch. 6. 17.
Qu. *Was nothing reserved?*
An. Yes, silver, gold, vessels of brasse and iron.
Qu. *What was to be done with them?*
An. They were to be consecrated to the Lords use, chap. 6. 19.
Qu. *How were they to be consecrated?*
An. By being molten, and the property of them altered.
Qu. *What sin is here committed?*
An. Theft.
Qu. *Who committed it?*
An. Achan.
Qu. *How?*
An. He kept a Babyloniſh garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight, which he had in his Tent, to serve his own private use, cha. 7. 2.
Qu. *What was their fortune after the committing of this sin?*
Ans. Their good successe was turned into bad, such as is alwaies the fruit of wickednesse.
Qu. *How did that appeare?*
An. When three thousand Israelites were sent against Ai, the inhabitants thereof put them to flight, and slew thirty six of them, cha. 7. 5.
Qu. *How were they cleared of this sin?*
An. By destroying Achan, his family, and all he had, chap. 7. 14.
Qu. *How did the Gibeonites purchase a league of friendship with Joshuah?*
An. By dissimulation.
Qu. *In what manner?*
An. Comming unto him in ragged clothes and old shooes, as though they had worn out their apparell by journeying from some far country.
Q. *How did Joshua reward their dissimulation?*
A. He suffered them to live because of his promise, but he condemned them for ever to be drudges to the congregation, to hew wood, and draw water, chap. 9. 21.
Qu. *How many kingdomes did Joshuah subdue?*
An. Thirty and one.
Q. *What mercies did he shew in all his victories?*
An. None at all, he destroyed every soul, chap. 10. 40.
Qu. *What moved him thereunto?*
An. The commandement of God.
Qu. *What is signified by that?*
A. That wickednesse must be quite rooted out where God means to be served.
Qu. *Were the Israelites now in quiet possession of Canaan?*
An. They were, chap. 21. 14.
Qu. *What doth that show?*
An. The full performance of Gods promise.
Qu. *What vertues do we learn from the Israelites after their victories?*
An. Two.
Qu. *Which be they?*
An. Thanksgiving, and brotherly unity.
Qu. *How were they thankfull?*
An. In protesting to serve and obey God for his benefits bestowed upon them, chap. 24. 24.
Qu. *How did they shew brotherly unity?*
An. In equall division of their portions without strife or contention.
Qu. *How did Joshuah dye?*
Ans. Like a vertuous man.
Qu. *How was that?*
An. Rehearsing the mercies of God, and exhorting the people to feare him, cha. 24.

JUDGES.

Question.

WHat Governors had the people after Joshuah?
An. Judges.
Qu. *Why were they called Judges?*
Ans. Because they did execute Gods judgements upon their enemies.
Qu. *Had they many enemies after the death of Joshuah?*
An. Yes.
Qu. *What was the cause?*
An. Their

An. Their sins.
Qu. What was their generall sin?
An. Disobedience.
Qu. How did that spread?
An. Into three branches.
Qu. Which be they?
An. Vaine pity, idolatry, and ingratitude.
Qu. How were they vainly pitifull?
An. In making league with the Canaanites, whom they ought to have cast out, chap. 1.
Qu. How were they idolaters?
An. In worshipping idols, chap. 2. 11.
Qu. How ungratefull?
An. Being made owners of Cities which they built not, and Vineyards which they planted not, they forgot to glorifie the giver.
Qu. What was the generall punishment of their sins?
An. As the Lord had said before, those people whom they saved, became goads to their sides, and thornes in their eyes.
Qu. What is the meaning of that?
An. They continually vexed them with war.
Qu. Wherefore did the Lord suffer them?
An. To sift and prove them, as he alwayes will do such as he loveth.
Qu. Did the Lord then still love them, considering how they had provoked him by their former wickednesse?
An. He did.
Qu. What doth that shew?
An. The unspeakable mercy of God towards his Church.
Qu. What was the generall vertue that purchased his mercy toward them?
An. Repentance: they cryed, and he heard their groaning, cha. 3. 18.
Qu. Wherein was his mercy expressed?
An. In sending them deliverers.
Qu. How many were they?
An. Sixteene.
Qu. Rehearse their names.
An. Othniel, Ehud, Samgar, Deborah, Barak, Gideon, Abimelech, Tola, Jaer, Iphtah, Ibsan, Eglon, Abdon, Sampson, Eli, Samuel.
Qu. What were the particular sinnes of the Israelites?
An. In Abimelech three.
Qu. Which be they?
An. Ambition, tyranny, and despaire.
Qu. How was he ambitious?
An. He usurped the Kingdome after his father Gideons death, chap. 9. 1.
Qu. How did Jotham his youngest brother reprove him for his ambition?
An. By the example of trees, wherein he shewes, that those of least desert are alwaies most aspiring, chap. 9. 8.
Qu. How was Abimelech tyrannous?
An. In murdering seventy of his owne brothers, for the securing of his owne estate, chap. 9. 5.
Qu. What was the punishment God laid upon him for his unnaturalnesse?
An. That as he had lived in cruelty, so he dyed in contempt.
Qu. How was that?
A. A woman with a peece of a mill-stone almost knockt out his braines.
Qu. Where?
An. At the tower in Thebez, chap. 9. 53.
Qu. What sin reigned particularly in the people?
An. In Sampson, lust: in Iphtah temerity, or rashnesse: in a Levite, love of vanity: in the men of Benjamin, the rape of a woman: in the Ephramites, envie.
Qu. Toward whom was Sampson lustfull?
A. Towards Dalilah, a wicked woman, ch. 16. 4.
Qu. How was he punished?
An. He lost Gods excellent gifts, and became a slave to his enemies, cha. 16. 19.
Qu. How was Iphtah guilty?
An. In making a rash vow, and performing it.
Qu. How was he punished?
A. Through his own folly he became childlesse.
Qu. Was it well done of Iphtah, to make good his vow?
An. It was sin to vow it, murder in the highest nature to performe it.
Qu. How was the Levite guilty?
An. In forsaking the service of God, to supply the wants of his body.
Qu. How was that?
An. He was content to serve in the Temple of idols, for meat, drink, and apparell, ch. 17. 10, 11.
Qu. What was his punishment?
An. He was taken prisoner by the men of Dan, chap. 18. 17.
Qu. How was the tribe of Benjamin guilty?
An. For the ravishing of a Levites wife.
Qu. What was their punishment?
An. All the other Tribes rose up against them, raised their City, and slue all their men, but six hundred that fled into the wildernesse, ch. 20. 46, 47.
Qu. How were the Ephramites envious?
An. They repined at the great victory which Iphtah had obtained against the Ammonites.
Qu. How were they punished?
An. Iphtah slue of them two and forty thousand, chap. 21. 6.
Qu. What particular vices were there in the people of other nations?
An. In Adonibezek a Canaanite, inhumane cruelty, chap. 1. 7. In the men of Succoth and Penuel, churlish behaviour towards souldiers, cha. 8. 6, 8. Derision in the Philistines against Sampson.
Qu. How was Adonibezek cruell?
An. He did cut off the thumbs of the hands and feet of 70. Kings, and made them gather crummes underneath his table.
Qu. What was his punishment?
An. That measure which he had offered others, was laid upon himselfe: The Israelites when they tooke him, used him in the like manner, chapter 1. 7.
Qu. How were the men of Succoth and Penuel churlish to souldiers?
Answ. In denying them victuals in their extremity.
Qu. What souldiers were they thus unfriendly unto?
An. To Gideon and his souldiers.
Qu. How did Gideon revenge himselfe upon them?
An. He tore their Elders in peeces with thorns, overthrew the Tower of Penuel, and slue the men of the City, chap. 8. 16, 17.
Qu. How did the Philistines deride Sampson?
An. They used him as a foole at their feasts, to make them laugh.
Q. What did his their derision moreover include?
An. Blasphemy against God.
Qu. How died Sampson?
An. Hee was slaine amidst his enemies by the fall of the house.

Qu. *What doe we learne in this booke as touching the person of God?*

An. Two things.

Qu. *Which be they?*

An. Mercy and omnipotency.

Qu. *Wherein shewed he his mercy?*

A. In pardoning their offences, though they did alway offend him.

Qu. *Wherein his omnipotency?*

An. In bringing great matters to passe by weak meanes.

Qu. *What were they?*

An. Ehud being lame of his right hand, slue king Eglon with a dagger of a cubit long. Shamgar slue six hundred Philistines with an Oxe goad. Jael, a woman, killed Sisera, the chiefe Captaine of King Jabins host, with a hammer and a naile. Gideon, a poore Thresher, overcame an host of men with broken Pot-sheards and Rams hornes. Sampson slue a thousand men with the jaw-bone of an Asse.

Qu. *What were the acts of Eli and Samuel?*

A. They are set downe in the Books of Samuel.

The end of Judges.

RUTH.

Question.

OF *whence was Ruth?*

Ans. Of the land of Moab, shee was basely borne.

Qu. *What vertue doe we learne by her example?*

An. Constant love of a daughter-in-law to her husbands mother.

Qu. *Who was her husband?*

An. Chilion, the sonne of Elimelech, a man of Juda.

Qu. *Wherein consisted the love of Ruth to her mother-in-law.*

A. In two things.

Qu. *Which be they?*

An. In not forsaking her company, and in relieving her with her painfull labour, chap. 2. 18. and chap. 1. 17.

Qu. *How was her mother-in-law called?*

An. Naomi, the wife of Elimelech.

Qu. *How came it to passe that Chilion the son of Elimelech, being an Hebrew, married with Ruth, a Moabite?*

An. Elimelech, his wife, and sonnes, by reason of a famine that was in Juda, went to dwell among the Moabites, and so grew the acquaintance, chap. 1. 1.

Qu. *How many husbands had Ruth?*

An. Two.

Qu. *Which was the last?*

An. Boaz an Israelite.

Qu. *What doctrine learne we by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?*

An. That by the comming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should bee likewise called to salvation as well as the Jewes.

I. SAMUEL.

Question.

HOw many of the Judges remaine unspoken of?

An. Two.

Qu. *Which be they?*

An. Eli and Samuel.

Qu. *How many sons had Eli?*

An. Two.

Qu. *Which be they?*

A. Hophni and Phineas.

Qu. *What sin doe we learne to beware of by the example of Eli?*

An. Too much lenity toward our children.

Qu. *Wherein did Eli shew too much lenity towards his sons?*

Answ. In not giving them correction for their faults.

Qu. *What were his sons faults?*

An. Profanation and adultery.

Qu. *How were they profane?*

An. In serving their owne appetites of the sacrifices, before God was served, chap. 2.

Qu. *How were they adulterous?*

An. In using the company of such women as after their travell came to the Temple to bee purified, chap. 2. 12.

Q. *Did not their father Eli rebuke them for their faults?*

An. Yes, as many negligent persons doe now-a-dayes, told them it was not well done, and bade them doe no more so, and so let them passe.

Qu. *How did God punish the father?*

An. Two manner of wayes.

Qu. *Which be they?*

An. First, he tooke his office of Priesthood from him.

Qu. *How?*

An. By suffering the Arke to bee taken away by the Philistines: and then upon the newes thereof Eli brake his necke, chap. 4. 18.

Qu. *How were his sons punished?*

An. With sudden death both in one day.

Qu. *What did the Philistines with the arke?*

An. They brought it to Ashdod a chiefe City of theirs, and placed it in the Temple, close by the Idoll Dagon.

Q. *What agreement was between the Idoll and it?*

An. As between God and the Divell, light and darknesse; so that in the end the Idoll fell downe and was broken in pieces, chap. 5.

Qu *What doe we learne by that?*

An. That when true holinesse comes in place, superstition cannot stand.

Qu. *What sin was it in the Philistines to take away the Arke of God?*

An. Sacriledge.

Qu. *How were they plagued for it?*

An. With mortality and death of the people, and with a grievous sickneſſe, called the Emrods chap. 5. 12.

Qu. *What did they with it then?*

Answ. They sent it backe to Israel with gifts of gold of silver.

Qu. *What were the gifts?*

An. Five golden Mice, and five golden Emrods.

Qu. *Who received it?*

An. The men of Beth-shemesh.

Qu. *What was their sin in the receipt thereof?*

An. Curiosity.

Qu. *How?*

An. They would needs open and looke into the Arke, which was lawfull for none to doe but Aaron and his sons, to see if the Philistines had stolne away any of the reliques.

Qu. *How did God punish them for this presumption?*

An. He

An. He smote of those men fifty thousand threescore and ten, chap. 8. 19.

Qu. *What doe we learne by this?*

An. Not to pry into the secrets of God further than we have commission.

Qu. *How did Israel recover the favour of God againe?*

An. By repentance.

Qu. *By whose counsell?*

An. By Samuels.

Qu. *Wherein did they shew repentance?*

An. In acknowledging their sin, in fasting and lamenting, chap. 7. 6.

Qu. *What was their speed afterwards?*

An. Prosperous.

Qu. *How?*

A. They slue the Philistines, recovered their lost cities, and established peace, chap. 7.

Qu. *Whose son was Samuel?*

An. The onely son of Elkanah and Hannah.

Qu. *How did Hannah obtaine her son?*

Answ. As wee must our desires, by prayer and teares.

Qu. *What did she when she had him?*

Answ. Shee paid her vowes, and sung a song of thankfulnesse.

Qu. *What learne we by her?*

An. To remember to offer up our praises, when we have received our petitions.

Qu. *What vertues doe we note in Samuel?*

An. A diligence in his calling towards men, and sincerity of faith towards God.

Qu. *How did he shew his diligence towards men?*

An. In governing justly.

Qu. *How his sincerity of faith towards God?*

An. In truly performing the duty of a Priest and a Prophet.

Qu. *What reason then had the people to mislike the government of Judges, and crave a King?*

An. First, because when Samuel waxed old, hee resigned his authority to his sons, and they were extortioners, and tooke bribes: and secondly, by reason of the mutability of mans nature, that for the most part affects mutability and change.

Qu. *Was God pleased with their desire?*

An. No.

Qu. *Why?*

An. Because they thirsted for another kinde of government then he had appointed them, and so seemed to preferre their owne opinion before his wisedome.

Qu. *How did Samuel shew they had offended?*

An. By causing it to thunder and raine in wheat harvest.

Qu. *How?*

An. By his prayer and invocation, chap. 12.

Qu. *What did the people then?*

An. Repented.

Qu. *Was God mercifull?*

Answ. Yes, and promised to bee a gracious God both to them and their King, upon condition they would serve him: so ready is God alwaies to pardon sinners, if they will turne unto him, chapter 12. 19, 21.

Qu. *What is to be noted in the life of Saul?*

An. Two things.

Qu. *Which be they?*

An. His vertues and his vices.

Qu. *What were his vertues?*

An. He fought the battels of the Lord, and overthrew his enemies.

Qu. *Why was the Kingdome taken from him?*

An. Because of his vices.

An. *How many were his particular vices?*

An. Eleven.

Qu. *What was his first?*

An. His usurping upon the Priests office, chapter 13. 6, 14.

Qu. *What was his second?*

An. Hee slue not Agag the King of the Amalekites, as God had commanded him, chap. 15. 3.

Qu. *When Samuel reproved him for his fault, what was the third sin he ran into?*

An. Obstinacy.

Qu. *How?*

An. Hee stood to it to the Prophets face, that he had not offended, chap. 15. 20.

Qu. *What was his fourth offence?*

An. Envie.

Qu. *How?*

An. Hee grudged at the vertues and good successe of David, chap. 18. 9.

Q. *What was his fifth offence?*

An. Ingratitude.

Qu. *How?*

An. He would have slaine David the very time that hee delivered him by his musicke from the torment of the wicked spirit, chap. 18. 11.

Qu. *What was his sixth offence?*

An. Inconstancy in his word.

Qu. *How?*

An. He promised David his daughter Merab in marriage, and after gave her away to another, chap. 18. 19.

Qu. *What was his seventh offence?*

An. Treachery of minde.

Qu. *How?*

An. Hee would have betrayed David to the Philistines, chap. 18. 21.

Qu. *What was his eighth offence?*

An. Murder.

Qu. *How?*

An. Hee would have killed David in his bed, chap. 19. 11.

Qu. *Who preserved him?*

An. Michal his wife, and the daughter of Saul, chap. 19. 12.

Qu. *After what manner did she preserve him?*

Answ. In letting him downe through a window, when the house was searched.

Qu. *What doe we learne by that?*

An. The duty of a faithfull wife toward a vertuous husband, rather than to a wicked father.

Qu. *What was his ninth offence?*

An. Hee would have killed his owne son Jonas than for excusing David, chap. 20. 33.

Qu. *What was his tenth offence?*

An. He slue the Lords Priests, chap. 22.

Qu. *What was his eleventh offence?*

An. He consulted with Witches, chap. 28.

Qu. *How did God punish him for these offences?*

An. Five manner of wayes.

Qu. *Which be they?*

An. First, he tooke his kingdome from him, and gave it to David. Secondly, he deprived him of his holy spirit, and let a fiend possesse him. Thirdly, he gave his enemies victory over him. Fourthly, his owne son was slain. Fifthly, he despaired, and slue himselfe, chap. 31.

Qu. *What was the reason he persecuted David as he did?*

An. His jealousie over him, for that he knew he should succeed him in his kingdome.

Qu. *What did she shew in this?*

An. Contempt against the ordinance of God.

Qu. *Was David chosen before the death of Saul?*

An. Long before.

Qu. *In his election what doe you observe?*

An. That God in chusing his Ministers, hath not so much respect to the outward gifts of the body, as to the inward graces of the minde.

Qu. *How did that appeare?*

An. In chusing David the youngest and weakest of his brethren, and refusing the rest of more likely aspect and countenance, cha. 16.

Qu. *After David was chosen King, what were his acts?*

A. He slue a Lion, a Beare, and vanquished great Goliah.

Qu. *What may we understand by his prospering in strength and power?*

An. That to a vertuous mind, God will also give vigour of body.

Qu. *What did he figure by his victory over Goliah?*

An. The victory of Christ over the Divell.

Qu. *What vertues doe we learn from David in the first booke of Samuel?*

An. Three.

Qu. *Which be they?*

An. Patience, clemency, and loyalty.

Qu. *How did he shew his patience?*

An. In quiet bearing of persecution.

Qu. *How manifold was his persecution?*

An. Twofold: first by Saul, and then by the Amalekites.

Qu. *How many wayes did Saul persecute him?*

An. Three manner of wayes.

Qu. *What were they?*

An. First, by bringing him in danger of death. Secondly, by famine. Thirdly, by driving him into exile.

Qu. *How many times was he in danger of death?*

An. Sixe times.

Qu. *Which be they?*

An. First, in the presence of Saul, when Saul threw his speare at him. Secondly, in being sent by Saul to fetch an hundred fore-skinnes of the Philistines. Thirdly, in his chamber, when his wife Michal delivered him. Fourthly, in Gath, when hee escaped from Achish, by counterfeiting madnesse. Fifthly, when he was in the same cave with Saul. Sixthly, when the men of Ziklag would have stoned him.

Qu. *What doth this teach us?*

An. That which it taught David, that many are the troubles of the righteous, but God deliver eth them out of all.

Qu. *How many times was he in danger of famine?*

An. Twice: First when hee did eat the Shew-bread, chap. 21. 6. Secondly, when he sent to Nabal for provision, chap. 25. 8.

Qu. *Where lived he an exile?*

An. First, in the wildernesse, and then amongst the Philistines.

Qu. *Wherein did he shew his clemency?*

An. In pardoning Nabals churlish answer, when he had vowed his ruine, chap. 25. 23.

Qu. *At whose entreaty did he save him?*

An. At Abigails Nabals wife.

Qu. *What doe we learne by that?*

An. That many times the follies of men are excused by the wisedome of their wives.

Qu. *How was he persecuted by the Amalekites?*

An. They tooke his wives, Ahinoam and Abigail prisoners.

Qu. *Who rescued them?*

An. David.

Qu. *Wherein shewed he his loyalty?*

An. Not onely in refraining to lay violent hands upon Saul his annointed Soveraigne, though now he were in his power, and might have slaine him, but also in praying for his welfare.

Qu. *How oft was Saul in his power?*

An. Twice.

Qu. *Where?*

An. Once in the caves of the Rockes of Engedi, and another time in the wildernesse of Ziph, neere the mountaine Hachilah, cha. 14. 4. & ch. 16. 7.

Qu. *What doe we learne by this?*

An. That no subject ought to lay violent hands upon his Prince, be he never so wicked.

II. SAMUEL.

Question.

Did David seeke the Kingdome by unlawfull meanes?

An. He did not: although he was annointed for it, he waited Gods determination ten yeares.

Qu. *How did he entertaine the newes of Sauls destruction?*

An. Hee rent his clothes, wept, and fasted till night.

Qu. *What learne we by that?*

An. The tender compassion of David, and so consequently, what ought to be in all Christians, for the hard misfortune even of their enemies, chap. 1. 12.

Qu. *How did he reward the counterfeit?*

An. In stead of a rich reward, which he hoped for, he frowned upon him, asked him how he durst shed the bloud of the Lords Anointed, and commanded one of his followers to kill him, cha. 1. 13.

Q. *How was the state of the kingdome when David entred upon it?*

A. Like a tempestuous sea.

Qu. *What was the reason?*

An. Civill dissention.

Qu. *Who raised it?*

An. Ishbosheth the sonne of Saul, whom Abner made King of Israel.

Qu. *Did they make warre upon David?*

An. They did.

Qu. *How was that warre ended?*

An. God gave David victory.

Qu. *By what meanes?*

An. First, by force of armes, cha. 2. 17. Secondly, by reason of a private quarrell between Ishbosheth and Abner his chiefe Captaine, chap. 3. 8.

Qu. *Whither went Abner?*

An. He fled to David.

Qu. *What was his welcome thither?*

An. Joab Davids chiefe Captaine slue him treacherously, because Abner before had slaine Asahel, Joabs brother, chap. 3. 2.

Qu. *Was David privie to this act?*

Answ. No: but greatly lamented it, and prayed to God to reward Joab according to his desert, chap. 3. 29.

Qu. *What became of Ishbosheth?*

An. After Abner left him, two of his owne servants (Baanah and Rechab) traiterously slue him, and

and brought his head to David, chap. 4. 8.

Qu. *How did David reward them?*

An. As villaines ihould be, cauſed them to bee ſlaine, had their hands and feet cut off, and after hanged them up for an example over the poole of Hebron, chap 4. 12.

Qu. *What doe we learne by theſe circumſtances?*

An. The good hope of Davids vertuous government.

Qu. *What was the next argument of his vertuous government?*

An. He did that which every good Prince ought to doe.

Qu. *What was that?*

An. Studied to advance Religion.

Qu. *How?*

An. In bringing the Arke of God into the City, dancing before it, to ſhew his zeale and gladneſſe, and purpoſing to build a Temple for the Lord, where his Name might be called upon, chapter 6. 16.

Qu. *How did God accept of his zeale and good intent?*

Anſw. So well, as hee gave him dominion over many Nations, and promiſed to eſtabliſh the Kingdome to his poſterity for ever, chapter 8. and chap. 7. 12.

Qu. *What did Michal when ſhee ſaw David her husband dance before the Arke?*

An. As the wicked of our time, ſhe laughed his godly zeale to ſcorne, chap. 6. 16.

Qu. *After this, how many times did David fall from God?*

An. Thrice.

Qu. *In what manner?*

An. Firſt, through luſt: ſecondly, through murder: and laſt of all, through preſumption.

Qu. *How did he offend through luſt?*

An. He knew the wife of Uriah, chap. 11. 4.

Qu. *How through murder?*

A. He cauſed her husband to be ſlain, cha. 11. 15

Qu. *How through preſumption?*

An. He numbred his people, as depending upon victory by the multitude of men, and not by the power of God, chap. 24. 1.

Q. *How did God plague him for his firſt two ſins?*

An. Hee kindled diſſention againſt him, both within his houſe and without.

Qu. *How within his houſe?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Firſt, by the meanes of a deadly hate that ſprang up between his ſons.

Qu. *Which ſons?*

An. Abſalom and Ammon.

Qu. *How?*

An. Ammon deſloured Tamar, Abſaloms ſiſter, for which Abſalom ſlue Ammon, chap. 13. 19.

Qu. *What was the ſecond cauſe of diſſention?*

Anſw. Abſalom conſpired againſt his fathers Crowne and Dignity, chap. 19. 1.

Qu. *How did he practiſe to aſpire?*

An. By ſtealing the hearts of the people from his father, by curteſie and flattering ſpeeches.

Qu. *Who was his chiefe Counſeller?*

An. Achitophel.

Qu. *What became of Achitophel?*

An. He hanged himſelfe, chap. 17. 32.

Qu. *What became of Abſalom?*

An. He likewiſe had an untimely death.

Qu. *In what manner?*

An. As he fled before his fathers army, tiding under an Oake, hee was hanged in a bow thereof, and afterward thruſt through the body with a dart by Joab, chap. 9. 14.

Queſt. *What may we learne by theſe mens overthrow?*

An. That treaſon will alwayes have a ſhamefull end.

Qu. *How was diſſention ſtirred up againſt David without his houſe?*

An. Two manner of wayes.

Qu. *Which be they?*

An. Firſt, by the reproach of a baſe ſubject of his, vomited out againſt him: and then by the malice of the Philiſtines, chap. 2.

Queſt. *What was the ſubject called that reviled him?*

An. Shimei, out of the houſe of Saul.

Qu. *How did he revile him?*

An. He called him murderer, and caſt ſtones and duſt in his face, chap. 16. 7, 13.

Qu. *Did David indure it?*

An. Yes, as he did all his former troubles, with patience; commanding his men of warre not to touch Shimei: for, ſaid he, my ſon which came out of mine owne bowels, ſought my life: then how much more may this Benjamite doe it? ſuffer him to curſe, for the Lord hath bidden him, chap. 16. 11.

Qu. *What vertue is ſhewed in David beſide his patience?*

An. Gratitude and continency.

Qu. *Wherein did he ſhew himſelfe gratefull?*

An. In giving all the lands of Saul to Mephiboſheth, his friend Jonathans ſon, chap. 19. 30.

Qu. *Wherein was he continent?*

An. In refuſing, being very faint through thirſt, to drinke of the water which men had hazzarded their lives to fetch him, chap. 23. 17.

Q. *How was David plagued for his preſumption?*

A. God offered him the choice of three plagues.

Qu. *Which be they?*

A. Either to have ſeven yeers famine, or to flye three moneths before his enemies, or to have three daies peſtilence in the land, chap. 24. 13.

Qu. *Which did David chuſe?*

An. Three dayes peſtilence.

Qu. *What was his reaſon?*

An. Becauſe he had rather fall into the hands of God then men: for God will be merciſull, when men are pitileſſe.

Q. *How many of his people died of the peſtilence?*

An. Threeſcore and ten thouſand, cha. 24. 15.

Qu. *In all the troubles of David, did God ſend him no friends to comfort him?*

An. Yes, God is a God of mercy, and as he doth promiſe, even ſo will he performe: at all times of his diſtreſſe he raiſed him ſome friend or other.

Qu. *Who were they?*

An. Before Saul died, Jonathan, Michal, Abimelech the Prieſt, foure hundred men that came to his aide in the wilderneſſe, Abigail, rich Nabals wife that brought him proviſion, and Achis King of Gath, that gave him a City, called Ziklag.

Qu. *After Sauls death, in the time of his perſecution, who were his friends?*

An. Beſide many other of his ſubjects, that ſtucke unto him, Huſhai ſhewed himſelfe a ſpeciall friend, in overthrowing the counſell of Achitophel, whereby the rebellion of his ſon Abſalom was cut off, ch. 16. and old Barzillai that ſuccoured him, when he fled from his ſon, ch. 17. 31.

Qu. *Notwithſtanding the manifold troubles David had, did he at laſt finde reſt?*

An. Yes, and died in peace.

Qu. *What doth his troublesome life and quiet end figure unto us?*

Answ. The race of the chiefe King of Heaven, CHRIST JESUS, who according to the flesh was persecuted on every side as David was, with outward and inward enemies, as well in his owne person, as in his members, but at last overcame all, and gave his Church perpetuall victory. His name be praised.

The end of Samuel.

KINGS and CHRONICLES

Question.

WHo *succeeded David?*

A. His son Solomon.

Qu. *What was the first thing he asked of God?*

An. Wisedome: and God gave it him, cha. 3. 12.

Qu. *What did he shew therein?*

An. That Wisdome beautifieth a Prince or Ruler more then either wealth or honour.

Qu. *What was the first sin he punished?*

An. Rebellion in Adonijah, chap. 2. 25.

Qu. *What was the second?*

An. Murder.

Qu. *In whom?*

An. In Joab, for the death of Abner and Amasa, although he fled to the Altar for refuge.

Qu. *What doth that signifie?*

An. That no place ought to shelter an homicide, chap 2. 34.

Qu. *What was Solomons estate?*

An. Peacefull, and full of pompe.

Qu. *How came that to passe?*

An. By the gift of God.

Qu. *Wherefore?*

An. Because he asked Wisedome first, and above all things (when God put him to his choice) therefore he had not only wisedome given him, but all things else.

Qu. *How did he shew himselfe thankfull?*

An. In employing his wealth and wisedome to the glory of God.

An. *How was that?*

An. He judged justly, and built a most sumptuous Temple to the name of the Lord.

Qu. *Wherein consisted the magnificence of Solomon?*

An. In these things: He ruled over all the Kingdomes from the river of Euphrates, unto the land of the Philistines, and the borders of Egypt, chap. 1. 3. His victuals for one day was thirty measures of fine flower, and threescore measures of meale, chap. 4. 12. Ten fat Oxen, and twenty Oxen of the pasture; an hundred Sheep, besides Harts, Backs, Bugles, and fat Fowle, chap. 4. 2, 3. Hee had forty thousand stalls of Horses for his Chariots, and twelve thousand Horsemen, chap. 4. 26. Gold and silver was as plentifull as stones, chap. 10. 12. Hee had seven hundred wives, and three hundred concubines, chap. 11. 3. Beside all this, hee had wisedome more than any creature living.

Qu. *Yet in the end, notwithstanding hee had his hearts desire in these and in all things else, what was his opinion of this worlds felicity?*

An. That all was vanity and vexation of spirit.

Q. *Did this Prince, thus blessed of God both outwardly and inwardly, fall afterward from God?*

An. He did.

Qu. *In what manner?*

An. By Adultery and Idolatry, cha. 11. 5.

Qu. *What doe we learne by that?*

An. That how absolute soever wee are for honour, wisdome, or riches, yet we may fall as Solomon did.

Qu. *How was Solomon punished for his sins?*

An. God raised up enemies against him, and after his death divided his kingdome, leaving the least part to his son.

Qu. *Why did not God quite extinguish his race, considering his sin?*

An. Because of the promise which hee made to his servant David, chap. 1. 34.

Qu. *Who succeeded Solomon?*

An. His son Rehoboam.

Qu. *How many Tribes had hee under his Dominion?*

An. Two: Juda and Benjamin.

An. *Who ruled over Israel?*

An. Jeroboam a servant to King Solomon.

Qu. *How many Tribes were under him?*

An. Ten, chap. 11. 31.

Qu. *What vices do we learn to shun by the lives of the Kings of Israel and Juda?*

An. Not to corrupt Religion to serve our owne turnes.

Qu. *By whose example?*

An. By the example of Jeroboam King of Israel, chap. 12. 28.

Qu. *What else?*

An. Not to lay violent hands upon Gods Ministers.

Qu. *By the example of whom?*

An. Of Jeroboam, chap. 13. 4.

Qu. *How did God punish him?*

An. As he thrust out his hand to have the Prophet apprehended, his hand withered, and he could not plucke it backe againe, chap. 13. 4.

Qu. *What else?*

An. Not to conspire against the King.

Qu. *By the example of whom?*

An. Of Zimri, that slue Elah King of Israel, being drunke in Tirzah, and afterward sate upon his throne, chap. 16. 9, 10.

Qu. *What was the end of Zimri?*

A. He reigned but seven dates, and being besieged in Tirzah, and finding no way to escape, he burnt the Kings Palace, and himselfe in it, cha. 16. 18.

Qu. *What else?*

Answ. Not wrongfully to desire our neighbours goods.

Qu. *By the example of whom?*

An. Of Ahab King of Israel.

Qu. *What else?*

An. Not to shed our neighbours bloud, to be made owners of his goods.

Qu. *By the example of whom?*

An. Of Ahab and Jezabel, who by the practise of false witnesses, put Naboth to death, and tooke his Vineyard, chap. 21. 33.

Qu. *How were they punished?*

An. Ahab was slaine at Ramoth-Gilead, and Jezabel was throwne out of her chamber window, and dashed in pieces, chap. 22. 34. & 1 Kin. 9. 33.

Qu. *What else?*

An. Not to hate the Preachers of God, because they grate upon our galled consciences.

Qu. *By the example of whom?*

An. Of Ahab, chap. 22. 8.

Qu. *What else?*

An. Not

An. Not to be covetous.

Qu. By the example of whom?

Answ. Of Gehazi, that tooke money, garments, sheepe, Oxen, and other things where hee should not.

Qu. What was his punishment?

An. He was plagued with the Leprosie, 2 Kings 5.27.

Qu. What else?

Answ. Not to take counsell of spirits in time of sickneſſe, or any other extremity.

Qu. By the example of whom?

Answ. Of Ahaziah, who having taken a fall through the Latice of a window, sent his servants to Baalzebub, to know if he should recover or no, 1 Kin. 1.2.

Qu. How did God punish him for that sin?

An. Hee suffered him to pine upon his bed for want of help, 2 Kin. 1.

Qu. What else?

An. Not to blaspheme the name of God.

Qu. By the example of whom?

An. Of Senacherib the Assyrian.

Qu. How was he punished?

An. God slue of his souldiers an hundred fourescore and five thousand men, and when he returned into his country, his own sonnes murdered him in the Temple of his Idoll gods.

Qu. What else?

An. Not to deride Gods Ministers.

Qu. By the example of whom?

An. Of the children of Bethel, that called Elisha Bald-pate, 2 Kin. 2.24.

Qu. How were they punished?

An. Two Beares came out of the forrest, and tare them in peeces.

Qu. What else?

An. Not to be vaine-glorious.

Qu. By the example of whom?

An. Of Hezekiah, that in pride shewed all his wealth to the Ambassadours of Babel.

Qu. How was he punished?

Answ. God gave all that wealth afterward into the hands of the King of Babel for a prey, 2 Kin. 20.17, 18.

Qu. What else?

An. Not to mocke or jest at the preaching of the Word of God.

Qu. By the example of whom?

An. Of Zedekiah and his subjects, that mocked and despised the Prophets that were sent to forewarne them of their destruction, 2 Chro. 26.16.

Qu. What was their punishment?

An. Zedekiah himselfe for despising the light of his soule, lost the light of his body, his eyes were pulled out, his sons were slaine before him, and hee and the people carried into captivity to Babylon.

Qu. What vertues doe wee learne by the lives of the Kings of Israel and Juda?

A. To have a sure confidence in the providence of God.

Qu. By the example of whom?

An. Of Elijah the Prophet, to whom in time of famine God sent meat by Ravens, 2 Kin. 17.6.

Qu. What else?

An. To be charitable to the distressed.

Qu. By the example of whom?

An. Of the Widow of Sarepta, whose Oyle and Meale, the more she spent, the more she had, for her kindnesse shewed to Elijah, 1 Kin. 17.16.

Qu. What else?

An. To be zealous in prayer.

Qu. By the example of whom?

An. Of Elijah, who in time of great drought called faithfully upon the Lord, and he poured downe raine upon the earth, 1 Kin. 8.4, 5.

Qu. How many bee the degrees by which prayer ascends into heaven?

An. Sixe.

Qu. Which be they?

An. First, humility, in shewing reverence with the members of the body, as kneeling, &c. Secondly, devotion, in having mind of nothing else when we pray. Thirdly, faith, in beleeving to obtaine that we pray for. Fourthly, integrity of heart, not to aske any thing but that is just. Fifthly, conversation of life, that our manners answer our devotion. Sixthly, perseverance, that is, never to faint or be weary of so good an exercise.

Qu. What vertues learne we else?

An. Not to doubt of our Resurrection.

Qu. By the example of whom?

An. Of Elijah, that was taken body and soule up into heaven, 2 Kin. 1.11.

Qu. What else?

An. To be faithfull.

Qu. Why?

An. Because where faith is, nothing seemes impossible.

Qu. By the example of whom?

An. Of Elisha, that raised the dead to life, cured Naaman the Leper, and made Iron to swimme upon the waters, 1 Kin. 4.35. and chapt. 5.14. and chap. 6.6.

Qu. What else?

An. Not to distrust the omnipotency of God.

Qu. By the example of whom?

An. Of the destruction that fell upon the Aramites that lay before Samaria, without any stroke of mans hand, 2 Kin. 7.7.

Qu. What else?

An. To assure our selves of Gods helpe howsoever we are forsaken of men.

Qu. Why?

An. Because millions of Angels encampe about the faithfull, 2 Kin. 6.7.

Qu. What else?

An. To advance true Religion.

Qu. By the example of whom?

An. Of Josiah King of Juda, that put down Idolatry, and commanded the Law of God to be read in the Temple, 2 Kin. 23.21.

Qu. How died Josiah?

An. He was slain in the field by the Egyptians.

Qu. Was this a judgement on him?

An. No rather a mercy.

Qu. Wherein?

An. In that hee was taken away from the evill that God had purposed to bring upon the Israelites.

Qu. What else?

Answ. Not to spare any man in case of Religion.

Qu. By the example of whom?

An. Of Asa King of Juda, that deposed his owne mother for Idolatry, 2 Chro. 15.16

Qu. What else?

Answ. To provide living for the Ministers of God.

Qu. By the example of whom?

An. Of Hezekiah King of Judah, that commanded the tithes of Corne, Wine, Oyle, and Honey to be brought to the Priests, 2 Chro. 31.4, 5.

Qu. What else?

Answ. Not to doubt of forgivenesse, if wee repent.

Qu. *By the example of whom?*

A. Of Manasseh King of Judah, whom, upon his hearty repentance, God delivered out of captivity.

EZRA.

Question.

WHo wrote this Booke?

An. Ezra.

Qu *Of what nation was he?*

An. A Jew, of the family of Aaron.

Qu *How many things doe we generally learne out of this booke?*

An. Foure.

Qu. *Which is the first?*

An. The truth of Gods mercy.

Qu. *How?*

An. In that, according to his promise, after seventy yeeres were expired, he delivered his people out of captivity.

Qu. *By the favour of whom?*

An. Of Cyrus King of Persia, chap. 1.

Qu. *Who brought them home?*

An. Zorobabel and Ezra.

Qu. *What is the second thing we doe learne out of this booke?*

An. The thankfulnesse which ought to be in us for Gods benefits, as was in the Israelites after their returne, chap. 7. 27.

Qu. *What is the third?*

An. The care that we ought to have to establish true Religion, by the example of the Israelites, who never ceased till they had built the Temple of the Lord, and published his Lawes, chapter 6. 14.

Qu. *What is the fourth?*

An. When wee are once planted in peace and have the use of true Religion, to labour as the Israelites did, for the preservation of humane society, by seeing good lawes executed, cha. 10.

NEHEMIAH.

Question.

WHat was *Nehemiah?*

Answ. A Jew, and in great favour with Darius.

Qu. *How did Nehemiah obtaine the favour of the King?*

Ans. By prayer and fasting he procured it from God.

Qu. *What learne we hence?*

Answ. That the hearts of all men are in Gods hands, and that it is he that gives man acceptance in the eyes of men.

Qu. *What was his disposition?*

An. He feared God, and desired the good of his Countrey.

Qu. *How did that appeare?*

A. First, by his daily prayers, next by the lamentation he made for the misery of his own countrymen, chap. 14. and lastly, by obtaining meanes to help them.

Qu. *He did not then, as many do in these dayes, say, God helpe onely, and so forget the misery of his brethren, but laboured to give them succour.*

An. He did.

Qu. *In what manner?*

An. He procured a licence of the King, to get Provision for the repairing of Jerusalem, ch. 2.

Qu. *Who hindered him in his worke?*

An. Sanballat the Horonite, and Tobiah the Ammonite.

Qu. For what cause?

An. Upon malice.

Qu. *What doe we learne thereby?*

An. That the Divell and his instruments ful lye in wait to hinder vertuous actions.

Qu. *How did they hinder the Jewes?*

An. By raising warre upon them.

Q. *Did the Jews then leave off their enterprise?*

An. No, they laboured with one hand, and held the sword in the other, chap. 4. 17.

Qu. *What doth their diligence teach us?*

An. In re-edifying of our soules, and building up our spirituall man, to practise the deeds of charity with one hand, and in the other to hold the shield of faith, to keepe off the assaults of the Devill, and his instruments.

Qu. *What did Nehemiah repaire in Jerusalem?*

An. The wals of the broken buildings.

Qu. *What else?*

An. Decayed Religion, and corruption of manners, chap. 13.

ESTHER.

Question.

WHat was *Mordecai?*

An. Cousin-Germane to Ester, and her nursing father.

Qu. *What was Ester?*

An. A poore maid.

Qu. *How was she advanced?*

A. To be the wife of a King.

Qu. *By what meanes?*

An. By the providence of God, and her owne vertue.

Qu. *To what end?*

An. To protect the Jewes her Country-men, and to confound the pride of Haman their enemy.

Qu. *What vices doe we learne to shun by the contents of this Booke?*

An. Disobedience of wives to their husbands.

Qu. *By the example of whom?*

An. Of Vashti Ahashuerosthes Queen, that refused to come to him when he sent for her.

Qu. *What was her punishment?*

An. Shee was banished the Kings company for ever.

Q. *What else?*

An. Not to buy sin with the price of mony.

Qu. *By the example of whom?*

An. Of Haman, that would give the King ten thousand talents of silver, to have the Jewes destroyed, chap. 3. 9.

Qu. *What else?*

An. Not to harbour pride and contempt in our hearts.

Qu. *By the example of whom?*

An. Of the same man that wished the death of every one that did not salute him.

Qu. *What was his punishment?*

An. He

An. He was hanged himselfe upon the gallowes which he made for another man, chap. 7. 10.

Quest. *What vertues doe wee learne out of this booke?*

An. To observe temperance in our feasting.

Qu. *By the example of whom?*

An. Of Ahashuerosh, that commanded (during his feast) no man should bee compelled to drinke more than what he pleased, chap. 1. 8.

Qu. *May not Christians be ashamed of this?*

An. Yes.

Qu. *Shew me your reason?*

An. Because hee that was a Heathen thought it sin to carouse: but we that know God make it no conscience to be drunke.

Qu. *What learne we elsse?*

An. The fearlesse courage and resolution of zealous women.

Qu. *By whose example?*

An. Esters, that hazzarded her life for her people, with this resolution, If I perish, I perish, chap. 4. 16.

JOB.

Question.

What learne we in generall out of the booke of Job?

An. Three things.

Qu. *Which are they?*

An. First, Gods omnipotency: secondly, mans uncharitablenesse: thirdly, Jobs singular vertue.

Qu. *How many things are eminent in Job?*

An. Five especially.

Qu. *Which be they?*

An. First, uprightnesse of life, in these words: And Job was an upright and just man, chap. 1. 1. Secondly, patience in affliction: Shall we receive good at the hand of the Lord and not evill? chap. 2. 13. Thirdly, mutability of the world, in these words: Such things as my soule refused to touch (as are sorrowes) are my meat, chap. 6. 7. Fourthly, the envie of the Divell, in these words: Touch that he hath, and see if he will not blaspheme thee to thy face, chap. 1. 11. Fifthly, the mercy of God, in these words: He maketh the wound, and bindeth it up, chap. 5. 8.

Qu. *Wherein consisted his uprightnesse?*

An. In three things.

Qu. *Which be they?*

An. In holinesse toward God: In uprightnesse toward the world: and in sobriety toward himselfe.

Qu. *In holinesse and uprightnesse, how?*

An. He was the eyes of the blinde, chap. 10. 15. The feet of the lame, chap. 19. 15. He fed the hungry, chap. 31. 17. He cloathed the naked, cha. 31. 19. He stood with the widow and fatherlesse, chap. 31. 16. 21. He harboured the stranger, chap. 31. 32. He judged justly, chap. 29. 14.

Qu. *In sobriety, how?*

An. His heart was not infected with lust, chap. 31. 7. Nor his feet walkt in deceit, chap. 31. 5. Nor made he gold his hope, chap. 31. 24. Nor did his mouth kisse his hand; that is, he was not vainglorious, chap. 31. 27.

Qu. *Wherein consisted his patience?*

An. In bearing with the mutability and change of his estate.

Qu. *Wherein consisted the change of his estate?*

An. In five things.

Qu. *Which be they?*

An. First, he lost his children and his wealth, chap. 2. Secondly, his body became leprous, cha. 3. 7. Thirdly, his friends upbraided him, chap. 4. 5. Fourthly, his wife forsook him, chap. 19. 17. Fifthly, his owne servants despised him, chap. 19. 15, 16.

Qu. *Wherein consisted the envie of the Divell?*

An. In tempting him many waies, before hee would be satisfied of his constancy.

Qu. *Wherein appeared the mercy of God?*

An. In this, as he did smite, so did he restore.

Qu. *How was Job restored?*

A. Double the wealth he had before, cha. 42. 10.

Qu. *What doe we learne by that?*

Ans. That Gods mercy is greater than his judgment.

Q. *What have we when we come into this world?*

An. Nothing.

Qu. *What shall we have when we depart?*

An. As much, chap. 1. 11.

Qu. *What shall he reap that plowes iniquity?*

An. The same, chap. 4. 8.

Qu. *Can any man say to himselfe, I am righteous?*

An. No, not the Angels in heaven, chap. 4. 18.

Qu. *What is man borne to by nature?*

An. To travell, as naturally, as it is for the spark to flye upward, chap. 5. 7.

Q. *What should be shewed to a man in affliction?*

An Pity from his friend, chap. 6. 14.

Qu. *To what may we compare faigned friends?*

An. To a River that in Summer is dry, and in Winter is frozen, chap. 6. 15.

Qu. *To how many things may we liken the vanishing frailty of mans age?*

An. To six things.

Qu. *Which be they?*

An. First, to the vanishing of a cloud, chap. 6. 9. Secondly, to the swiftnesse of a Weavers shuttle, chap. 7. 6. Thirdly, to a shadow, chap. 8. 9. Fourthly, to the hasty speed of a Post, chap. 9. 25. Fifthly, to the sayling of a Ship, and the flight of an Eagle, chap. 9. 29. Sixthly, to a flower that shooteth forth in the morning, and is withered by night, ch. 14. 2.

Qu. *What shall devoure the house of bribes?*

An. Fire.

Q. *May a man boast of the greatnesse of his birth?*

An. No.

Qu. *Why?*

An. Because corruption is our mother, and the wormes our brothers and sisters, chap. 7. 13.

Qu. *Though we dye, what help doth Job give us?*

A. That we shall rise againe, and see God in our flesh, chap. 19. 26.

Qu. *Of what continuance is the joy of the wicked?*

An. For a moment, chap. 10. 5.

Qu. *What may we thinke, when we see the wicked flourish?*

An. That they are kept to the day of destruction, chap. 11. 10.

Qu. *How comes wisedome to men?*

An. Neither by age nor authority, chap. 32. 9.

Qu. *How then?*

An. By the gift of God.

Qu. *What is God in his attributes?*

An. Incomprehensible for power, justice, and providence, chap. 34. 36.

The end of Job.

PSALMES.

PSALMES.

Question.

What is the generall Doctrine of the Psalmes?

An. Prayer and Thanksgiving: Prayer, that God will continue his favour towards us: Thanksgiving for his benefits received.

Qu. What man is blessed?

An. Hee that contemneth not Gods Word, but meditateth upon his Law.

Qu. What is he like?

An. A tree planted by the water side.

Qu. What man is cursed?

An. He that sitteth in the seat with the scorners of Gods Word.

Qu. What is he like?

An. Chaffe scattered before the winde.

Q. Who conspired against God and his Anointed?

An. The Heathen and wicked doers.

Qu. What is the end of their conspiracy?

An. Wrath and destruction.

Qu. Have the children of God any enemies?

An. They have many, Psal. 3.1.

Qu. What remedy have they against them?

A. Confidence in God, a sure dependance on his assistance, Psal. 3.3.

Qu. Who are they that God hates?

Answ. The workers of iniquity, especially the bloud-thirsty and deceitfull, Psal 5.6.

Qu. How will he reward the lyars?

An. He will destroy them, Psal. 5.6.

Qu. How doe the most righteous of the Saints desire God to deale with them?

An. As David did; in mercy, not in wrath and anger, Psal. 6.1,2.

Qu. Who turnes the glory of God into shame?

An. Lovers of vanities and lyes, Psal. 4.2.

Qu. What is a persecuter of Gods people compared unto?

An. A Lion.

Qu. Why?

An. Because like a Lion he will teare in peeces and devoure, Psal. 7.2.

Qu. If the wicked seek to obscure the glory of God, how will he reveale his praises?

An. Even by the mouth of babes and sucklings, Psal. 8.2.

Qu. Where may we always finde occasion to glorifie God?

An. In the wonders of his works, the creatures made for us, and subjected unto us, Psal. 8.5,6.

Qu. How will the Lord judge this world?

An. In righteousnesse, Psal. 9.8.

Qu. Are the poore despised in Gods sight?

An. No, he is their refuge, Psal. 9.9.

Qu. What is the practice of the worldly man?

An. Fraud, rapine, tyranny, Psal. 10.

Qu. What is his reward?

An. Fire, brimstone, stormy tempests.

Qu. To whom may those that are oppressed betake themselves in their affliction?

An. To God, at all times, and in all places, and not without much comfort, Psal. 11.1.

Qu. How many are the righteous?

Ans. In earth none, There is not one that doth good, no not one, Psal. 14.

Qu. What is the condition of those that trust not upon God?

An. To be alwaies in feare, even where no cause of feare is, Psal. 14.5.

Qu. Who shall dwell on Gods holy hill?

Answ. He that speaketh truth, slanders not his neighbour, nor gives his money to usury, Psalme 15.3.5.

Qu. Of what did David prophesie?

An. Of Christ.

Qu. Wherein?

Answ. In these words: Thou shalt not leave my soule in the grave, nor suffer thy holy One to see corruption, Psa. 16.10. And moreover, I am a worm and no man: all that see mee langh mee to scorne, they shake their heads at me, saying, He trusted in God, let him deliver him, Psal. 22.6,8.

Qu. Was this fulfilled of Christ?

An. It was: See it, Mat. 27.43.

Qu. What may we learne of David when we goe to the house of God?

An. To prepare our selves.

Qu. In what manner?

An. To wash our hands in innocency, and so to compasse his altar, as David, Psal. 26.6.

Qu. What is true felicity?

An. The fruition of Christ Jesus face to face in righteousnesse, Psal. 17.15.

Qu. How doe the godly affect the Word of God, and the knowledge of it?

Ans. More than gold, than much fine gold, and more than honey or the honey-combe, Psal. 19.10.

Qu. In what doe the men of the world put their trust?

An. In the things of the world: some in chariots, and some in horsemen, Psal. 20.7.

Qu. In whom doe the children of God place their hope and confidence?

A. In God: We will remember the name of the Lord our God, Psal. 20.7.

Qu. What successe have the former?

An. They are brought downe and fallen.

Qu. And what the latter?

An. They are risen and stand upright, Psal. 20.8.

Qu. Who will the Lord teach in his way?

An. The humble heart, Psal. 25.9.

Qu. How doth the Lord love?

An. More than father or mother, for when they forsake us, he will take us up, Psal. 27.10.

Quest. What is it that upholds the righteous, and keeps them from falling downe and fainting?

An. Faith in God, and hope to see the goodnesse of the Lord in the land of the living, Psal. 27.13.

Qu. He will not then be angry for ever?

An. No: his anger endureth but a while, and though sorrow be this night, we shall have joy to morrow, Psal. 30.5.

Qu. What must we doe when we have sinned?

An. Confesse our wickednesse, though it bee against our selves

Qu. What followes?

An. Forgivenesse, Psal. 32.9.

Qu. Is it enough for us to eschew evill?

An. No.

Qu. What then?

An. We must likewise doe good, Psal. 34.14.

Qu. Doth David curse his enemies, and pray for their confusion?

An. He doth very often, Psal. 35.4.

Qu. May we doe so to ours?

An. We may not, wee are commanded to blesse them, to pray for them, and to doe them good.

Quest. Was this then any sinfull passion in David, that he so often breakes out into it?

Ans. Nothing lesse, the Prophets had not commission onely, but command from the Spirit of

of God to curse his enemies.

Qu. *May the wicked prosper?*

A. Like a green Bay-tree: but they shall quickly wither, Psal. 37. Ver. 35, 36.

Qu. *May the righteous be miserable?*

An. Yes: but their inheritance shall be perpetuall, Psal. 37. 18.

Qu. *Were never any of Gods children Beggars?*

An. Yes no doubt, many: Elias, Lazarus, &c.

Qu. *Why doth David professe that he never saw them forsaken, nor their seed begging their bread?*

An. It must either bee taken of the Prophets experiment, that himselfe never saw it, or else the word Forsaken is the limitation of the sentence, thus, I never saw the righteous so begging their bread, that they were utterly and finally forsaken.

Qu. *Doth not God know all our miseries and afflictions?*

An. He doth: nothing is hid from him.

Qu. *What then needed David, or need wee so fully to open to him our wo and wretchednesse? as Psal. 38.*

An. God suffers himselfe as it were to bee moved by the earnestnesse and importunity of our prayers, commending this to us, as the onely meanes to compasse what we stand in need of from him.

Qu. *How was the Psalmist affected with his sins?*

An. The number of them being more than the haires of his head, did so oppresse him, that hee could not look up to Gods mercy, for his heart failed him, Psal. 40. 12.

Qu. *Is this the condition of every true beleever?*

Answ. It is, to be often dejected, affrighted, disquieted, nay, cast downe by reason of the weight and number of their sins.

Qu. *Had the Prophet the undoubted faith of the Resurrection?*

Answ. He had, witnesse himselfe: God will redeeme my soule from the power of the grave, for he shall receive mee, Psal. 48. 16.

Qu. *What is the sacrifice God delights in?*

Answ. A broken spirit, a broken and a contrite heart.

Qu. *Is this sure of Gods acceptance?*

An. It is, God will not despise it, Psal. 51. 17.

Qu. *What is the property of naturall men?*

An. Foolishly to perswade themselves, that there is no God, or none that considers them.

Qu. *What followes from hence?*

An. They goe backe, and become wholly unclean, not one of them doth good, Psal. 53.

Quest. *What was a speciall fruit of the Psalmists faith?*

An. Fearelesnesse of men: In God have I put my trust, I will not feare what man can doe unto mee, Psal. 56. 11.

Qu. *What is the vanity of rich men?*

An. They heape up wealth, but know not who shall enjoy it, Psal. 39. 6.

Qu. *When the oppressed mourne, what doth God?*

An. Hee gathers their teares into a bottle, and keeps a register of their wrongs, Psal. 56. 8.

Qu. *To what end?*

An. To poure so much vengeance upon their oppressors heads.

Qu. *What encouragement have wee to relye on God?*

Answ. The experience of his former goodnesse, Psal. 61. 3.

Qu. *Unto whom did the Psalmist flye in prayer?*

An. Onely to God.

Qu. *Never to Saints or Angels?*

An. Never.

Qu. *Is it then good for us to pray unto them?*

An. No, it is rather irreligious and unprofitable.

Qu. *How irreligious?*

Answ. Because it dishonours God, taking away from his worship.

Qu. *How unprofitable?*

An. In that we pray to them that cannot heare us, much lesse helpe us.

Qu. *What state of men is most safe and certaine?*

An. The state of the godly, that have God for their friend, and the Angels for their guardians.

Qu. *How doth God find the true disposition of his people?*

An. By triall.

Qu. *How doth he try them?*

An. As silver is tried, in the fire of affliction, Psal. 66. 10.

Qu. *In the sea of this life, what help have we to save us from drowning?*

An. A rocke.

Qu. *What is that rocke?*

An. Christ Jesus, Psal. 71. 3.

Qu. *Why are Magistrates called gods?*

An. Because they supply the place of God, for the administration of justice.

Qu. *How doe they prove to be no gods?*

An. In that they dye like men, Psal. 82. 6.

Qu. *Hath God made an election of those that shall be saved?*

An. Yes.

Qu. *When?*

An. Before the foundations of the earth were laid, Psal. 90. 2.

Qu. *Why are the righteous compared to a Palme tree?*

Answ. Because as the wood of that is sweet, so ought they to bee sweet wood for the building of Gods Church. As the leaves of it are greene, so ought their words alwaies to be vertuous. As the fruit of it is lasting, so their good deeds ought to be without ceasing.

Quest. *How is God made visible to our mortall eyes?*

An. By his creatures; the light is his cloathing, hee moves upon the wings of the winde, his Messengers are flames of fire, his throne is heaven, and his footstoole is the earth.

Qu. *Why doth not the sea overflow the earth?*

A. Because God hath set it bounds which it shall not over-passe, Psal. 104. 9.

Qu. *What is the best service of flatterers?*

Answ. To reward evill for good, and hatred for friendship, Psal. 109. 5.

Qu. *What is the inconvenience of an evill tongue?*

Answ. It woundeth like the sharpe arrowes of a mighty man; and burneth like coales of Juniper, Psal. 109. 5.

Qu. *How is God to be praised?*

An. With the whole heart, Psal. 9. 1.

Qu. *How is he prayed unto?*

An. Not with fained lips.

Qu. *Who is our best guide?*

An. The Spirit of God.

Qu. *Whither doth it lead us?*

An. To the land of righteousnesse, Psal. 140. 10.

Quest. *What is the Lord to them that trust in him?*

Answ. A Fortresse, a Bulwarke, and a Shield Psal. 144. 2.

THE PROVERBS of *Solomon.*

Question.

WHat is a Proverbe?
A. A short saying, including much matter.
Qu. *What doth it teach us?*
An. Wisedome and understanding.
Qu. *What is the beginning of wisedome?*
An. The feare of the Lord, chap. 1. 7.
Qu. *Who imbraceth instruction?*
An. The wise.
Qu. *Who refuseth it?*
An. The foole, Ver. 7.
Qu. *How doth wisedome adorne?*
A. Like a chaine of gold about the neck, Ver. 9.
Qu. *When sinners entice us, what must we doe?*
An. Not give consent, Ver. 10.
Q. *How are sinners disposed?*
An. Their feet are swift to evill, Ver. 16.
Q. *If we seeke after wisdome, what will she doe?*
An. Poure out her minde unto us, and give us understanding.
Qu. *If we despise wisedome, what will she doe?*
An. Laugh at our destruction, Ver. 16.
Qu. *How commeth destruction?*
An. Suddenly, like a whirlewinde.
Qu. *What is the hinderance to the obtaining of wisedome?*
An. Sloath.
Qu. *How doth sloath reward those that love it?*
An. With death and confusion, Ver. 32.

The Doctrine of the 2. Chapter.

Question.

IN what sort must we seeke after wisdome?
An. As after gold and silver.
Qu. *Whence commeth wisdome?*
An. From the mouth of God, Ver. 6.
Qu. *What is the effect of wisdome?*
An. It will preserve us from all vices.
Qu. *What is the property of an Harlot?*
An. To flatter with her lips, Ver. 16.
Qu. *Whither leads her acquaintance?*
An. To Hell, Ver. 18.

The Doctrine of the 3. Chapter.

Question.

TO keepe the commandements of God what profit bringeth it?
An Prosperity and length of life.
Qu. *What jewels must we hang about our neckes?*
An. Mercy and Truth.
Qu. *Where must they be set?*
An. In the Table of our hearts, Ver. 3.
Qu. *Why doth God give riches unto men?*
An. By them to honour him, Ver. 9.
Qu. *In what especially is he honoured?*
An. In paying our first fruits and tenths.
Qu. *What is the reward of that honour?*
An. Our barnes shall be filled with abundance, and our presses burst with new wine, Ver. 10.
Qu. *In what sort must men be wise?*
An. Not in their owne conceit, Ver. 7.
Qu *Whom doth God correct?*
An. Such as he loveth, Ver. 12.
Qu. *At what rate is wisedome valued?*
Answ. To be more worth then gold or pearle, Ver. 15.
Qu. *What be the handmaids of wisedome?*
An. Long life, ver. 16. Pleasant dayes, ver. 17. Security of soule and body, ver. 23, 24, 25.
Q. *What vices else are forbidden in this Chapter?*
An. All malice or desire to hurt, Ver. 20. All causelesse contention, ver. 30. And all scorning and scoffing, ver. 34.
Qu. *Why are these vices forbidden?*
An. Because they are abomination before the Lord, Ver. 32.

The Doctrine of the 4. Chapter.

Question.

WHat is the chiefest duty of Parents to their children?
An. To use the meanes to give them wisdome and understanding.
Qu. *By whose example?*
An. Davids to his son Solomon, chap. 4. 4.
Qu. *How are the wicked fed?*
An. With the bread of extortion, and the wine of violence, Ver. 17.
Qu. *What infecteth the whole course of life?*
A. A corrupt heart, false lips, and wanton eyes.
Qu. *What purifieth the whole course of life?*
An. A cleane heart, a true tongue, and a chaste eye, Ver. 23, 24, 25.
Qu. *What then should wee most diligently keepe and care for?*
An. Our hearts, for out of them are the issues of life, ver. 23.

The Doctrine of the 5. Chapter.

Question.

HOw seemeth lust at the first?
An. As sweet as honey, Ver. 3.
Qu. *How in the end?*
An. As bitter as wormewood, ver. 4.
Qu. *What hurt bringeth it to the body?*
An. It consumeth the flesh, Ver. 11.
Qu. *What to the purse?*
A. It leaves our goods in the hands of strangers, Ver. 10.
Qu. *Is there any thing else to be learned out of this Chapter?*
An. To live upon our owne labour, Ver. 15. To be charitable to others, Ver. 16. To keep wedlocke unviolated, Ver. 18, 19.
Qu *Why ought we to be carefull of these things?*
An. Because we alwayes walk in the sight of the Lord, Ver. 20.

The Doctrine of the 6. Chapter.

Question.

IN what case is he that is surety for another man?
A. Snared with the words of his owne mouth.
Qu. *What*

Qu. *What teatne we by the Piſmire?*
An. Diligence.
Qu. *How?*
An. To labour in ſummer, to prevent the wants of winter.
Qu. *How commeth poverty upon the ſlouthfull?*
An. Like an armed man.
Qu. *Which be the ſixe things that God hateth?*
A. Firſt, haughty eyes: ſecondly, a lying tongue: thirdly, an heart imagining evill: fourthly, feet ſwift to ſhed bloud: fifthly, a falſe witneſſe: ſixthly, all ſowers of contention, Ver. 17, 18, 19.
Qu. *What is our ſpeciall duty to our Parents?*
An Obedience to follow their inſtruction.
Qu. *What doth Solomon call the word of God?*
A. A lamp, and light, and the way of life, ver. 23.
Queſt. *How many wayes doth a wicked woman tempt?*
An. With the beauty of her face, the flattery of her tongue, and the wantonneſſe of her lookes, Ver. 24, 25.
Qu. *Is adultery worſe than theft?*
An. Yes.
Qu. *Why?*
A. Becauſe theft may be redeemed, but adultery deſtroyeth the ſoule; and the reproach thereof can never be put away, Ver. 31, 32, 33.
Qu. *Of whom is the moſt mercileſſe revenge?*
An. Of the jealous man; for he will not ſpare, nor regard any ranſome, Ver. 35.

The Doctrine of the 7. Chapter.

Queſtion.

Why *is luſt called a deed of darkneſſe?*
An. Becauſe commonly it practiſeth in the night, when the aire is darke and blacke, Ver. 9.
Qu. *The reaſon of that?*
An. Such is the guilt of conſcience, as it covets darkneſſe, to cover the filthineſſe thereof.
Qu. *What are the markes of an harlot?*
A. A wandring foot, Ver. 12. an impudent face, Ver. 13. and an inticing tongue, Ver. 15, 16, 17.
Qu. *What is he like that yeelds to the inticement of luſt?*
An. An Oxe led to the ſlaughter, a foole that goeth to the ſtocks, or a bird that haſteth to the ſnare Ver. 22, 23.

The Doctrine of the 8. Chapter.

Queſtion.

Is *wiſdome any niggard of her good graces?*
An. No, ſhee cryeth out unto men in the gate, and in the entry of their houſes, in the top of high places, and by the high way ſide, Ver. 2, 3.
Qu. *What doth ſhe promiſe?*
An. The knowledge of excellent things, Ver. 6.
Qu. *How doth ſhee induce the mindes of men to follow her?*
An. By promiſing unto them, that her doctrine ſhall be eaſie and plaine, Ver. 9.
Qu. *What in this Booke is underſtood by the name of Wiſedome?*
Anſ. The Word of God, and the doctrine of his Preachers, which is eaſie to all them that have a deſire to learne.
Qu. *Of what continuance is wiſedome?*
An. Even from eternity, before the earth was made, the depth begotten, or the mountains ſettled, Ver. 23, 24, 25.

The Doctrine of the 9. Chapter.

Queſtion.

IN *this Chapter, how doth wiſedome allure her ſollowers?*
An. By calling them to a ſumptuous banquet.
Qu. *What is meant by that banquet?*
An. The Word of God, and the miniſtration of his Sacraments.
Qu. *In the thirteenth Verſe it is ſaid, A fooliſh woman is troubleſome: what underſtand we by the fooliſh woman?*
An. Ignorant Preachers.
Qu. *What is their doctrine like?*
An. Like ſtolne waters, ſweet to the fleſh, but unpleaſant to the ſpirit, Ver. 17, 18.

The Doctrine of the 10. Chapter.

Queſtion.

WHat *are the vertues and vices deciphered in this Chapter for our inſtruction?*
An. The firſt are Wiſdome and Folly.
Q. *What is the good that commeth by wiſdome?*
An. A wiſe ſon maketh a glad father.
Qu. *What is the hurt that commeth by Folly?*
A. A fooliſh ſon is an heavineſſe to his mother.
Qu. *What are the ſecond?*
An. Sloath and Diligence.
Qu. *What is the inconvenience of ſloath?*
An. A ſloathfull hand makes poore, Ver. 4.
Qu. *What profit comes by diligence?*
A. The hand of the diligent maketh rich, Ve. 4.
Qu. *What are the third?*
An. Righteouſneſſe and Impiety.
Qu. *What is the good that commeth by righteouſneſſe?*
An. The memoriall of the juſt ſhall be bleſſed.
Qu. *What is the hurt that commeth by impiety?*
An. The name of the wicked ſhall rot, Ver. 7.
Qu. *What are the fourth?*
An. Innocency and guilt of conſcience.
Q. *What is the good that commeth by Innocency?*
An. He that walketh uprightly, walketh boldly.
An. *What is the hurt that commeth by guilt of conſcience?*
An. Feare and ſhame: for hee perverteth his waies, and he ſhall be made knowne, Ver. 9.
Qu. *What are the fifth?*
An. Love and hatred.
Qu. *What is the good that commeth by love?*
An. It covereth offences, Ver. 12.
Qu. *What is the hurt that commeth by hatred?*
An. It ſtirreth up contentions.
Qu. *What are the ſixth?*
An. Silence and much babbling.
Qu. *What is the hurt of much babbling?*
An. In many words there cannot want iniquity.
Qu. *What is the good that commeth by ſilence?*
An. He that refraineth his lips is wiſe, Ver. 19.
Qu. *What is it that makes men rich?*
An. The bleſſing of the Lord, Ver. 22.

The Doctrine of the 11. Chapter.

Question.

WHat are falſe ballances?
An. An abomination before the Lord.
Qu. What doth a true weight?
An. Pleaſe him, Ver. 1.
Qu. When pride goes before, what follows?
An. Shame, Ver. 2.
Qu. How is lowlineſſe rewarded?
An. With wiſedome and honour.
Qu. Can riches deliver in the time of wrath?
An. No.
Qu. What is our refuge then?
An. True righteouſneſſe, Ver. 4.
Qu. How is the way of the righteous?
An. Direct and ſtraight.
Qu. How is the way of the wicked?
An. Crooked and ſtumbling, Ver. 5.
Qu. Whither leads the path of the one?
An. To life.
Qu. Whither leads the path of the other?
An. To death, Ver. 19.
Qu. How long lives the hope of the wicked?
An. Till death, then his expectation periſheth.
Qu. Can friendſhip defend evill deeds?
An. No, but in the end they ſhall bee puniſhed, Ver. 21.
Qu. How ſhall he be rewarded that is vertuouſly liberall?
An. With increaſe.
Qu. How he that ſpareth more then is convenient?
An. With poverty and indignation, Ver. 24.
Qu. How ſeemes a woman without diſcretion?
A. Like a jewell of gold in a Swines ſnout, V. 22.
Qu. What is the reward of the liberall?
An. He ſhall be made fat, and watered.
Qu. What doth he meane by that?
An. He ſhall be bleſſed, and made to proſper inwardly and outwardly.
Qu. Whom doe the people curſe?
An. Hoorders up of corne.
Qu. And whom will they bleſſe?
An. Spch as bring it forth to ſell, Ver. 16.

The Doctrine of the 12. Chapter.

Question.

WHat is a vertuous woman to her husband?
An. A Crowne of gold upon his head.
Qu. And what is ſhee that maketh her husband aſhamed?
An. Corruption in his bones, Ver. 4.
Qu. How doe the godly and wicked differ?
A. Firſt, in their thoughts: The thoughts of the juſt are right, but the counſels of the wicked are deſpightfull. Secondly, in their words: The talk of the wicked is to lye in wait for bloud, but the mouth of the righteous will deliver them, Ver. 6. Thirdly, in their workes: The wicked worketh a deceitfull work, but he that ſoweth righteouſneſſe, ſhall receive a ſure reward, cha. 11. 18. Fourthly, in their end: The wicked periſh, but the houſe of the righteous ſhall ſtand faſt, Ver. 7.
Qu. Are not many men deſpiſed for poverty?
An. Yes.
Qu. But what is he that is poore, and liveth of his owne labour?
Anſw. Better then he that boaſteth, and lacketh bread, Ver. 9.
Qu. What are the words of a perverſe tongue?
An. Like the pricking of a ſword.
Qu. Why?
A. Becauſe they provoke others to anger, Ver. 18.

The Doctrine of the 13. Chapter.

Question.

WHat is the chiefe uſe of the tongue?
An. To glorifie God.
Qu. Uſing it ſo, what follows?
An. That a man may receive much good by the fruit thereof, Ver. 2.
Qu. What is one property of a ſluggard?
An. To deſire much, but to take paines for nothing.
Qu. How is he rewarded?
Anſw. His ſoule is ſtill empty, and findes no reliefe, Ver. 4.
Qu. There are two ſorts of men, which under the name of riches, ſhew themſelves both diſſemblers, which be they?
An. He that maketh himſelfe rich, and hath nothing; and he that maketh himſelfe poore, having much wealth, Ver. 7.
Qu. But theſe qualities being referred to the goods of the minde, what is the fault of the firſt?
A. Vain-glory, to be proud of that he hath not.
Qu. What is the fault of the ſecond?
An. Not any at all, but rather a commendable modeſty, that although he be vertuous, yet hee had rather other men ſhould ſpeak of it than himſelfe, Ver. 7.
Qu. What ſhall become of evill gotten goods?
An. They ſhall waſte.
Qu. What of thoſe that are truely gotten?
An. They ſhall encreaſe, Ver. 11.
Qu. When hope is deferred, what doth it bring?
An. Faintneſſe of heart.
Qu. But once accompliſhed, what is it then?
An. A tree of life, Ver. 12.
Qu. What is it then to be obedient?
An. It maketh a man gracious.
Qu. What is it to be diſobedient?
An. It maketh a man hated, Ver. 15.
Qu. When we ſend forth a meſſenger, what muſt our care be?
An. That he be vertuous and wiſe.
Qu. And why?
A. Becauſe a wicked meſſenger procureth much hurt to himſelfe and others; but a faithfull Embaſſadour is a preſervation to both, Ver. 17.
Qu. How ſhall he be rewarded that refuſeth inſtruction?
An. With poverty and ſhame.
Qu. How he that embraceth diſcipline?
An. He ſhall be honoured, Ver. 18.
Qu. What company ought we to keep?
An. The wiſe, for ſo we ſhall be wiſe.
Qu. What company ought we to ſhun?
An. The company of fooles, becauſe with them we ſhall be afflicted, Ver. 20.
Qu. May a man labour for an inheritance for his children?
An. Yes, it is a property of a good man, Ver. 22.
Qu. To ſpare the rod of correction toward our children when they offend, is it love?

An. No,

An. No, but rather hate.
Qu. *Who loveth his children?*
An. He that chastiseth them, Ver. 24.

The Doctrine of the 14. Chapter.

Question.

What is a wise woman in an house?
An. A blessing to encrease.
Qu. *What is a foolish woman?*
An. A curse to decay and ruine, Ver. 1.
Qu. *What is the way that seemeth right, but the issues thereof are death?*
An. The allurements to pleasures, Ver. 12, 13.
Qu. *How doe we decline from God?*
An. In following the world.
Qu. *What shall our successe be in the end?*
An. We shalbe made weary of our waies, Ver. 14.
Quest. *When a tale is told, must wee give credit straight?*
An. No, but consider the circumstances, Ver. 15.
Qu. *Who runs into sin without care or consideration?*
An. A foole, that makes a mocke at it, Ver. 9.
Qu. *Who feareth and departeth from sin?*
An. The wise man, Ver. 16.
Qu. *Wherein consisteth the honour of a King?*
An. In the multitude of good subjects, Ver. 28.
Qu. *Who exalteth wisedome?*
An. He that is slow to wrath.
Qu. *Who exalteth folly?*
An. He that is of an hasty minde, Ver. 29.
Qu. *What doth he that oppresseth the poore?*
An. Reproach God that made him.
Quest. *What doth hee that sheweth mercy on the poor?*
An. He honoureth him that made him, Ver. 31.
Qu. *What exalts a nation?*
An. Righteousnesse.
Qu. *What puts it downe?*
An. Sin, which is a reproach to any people, V. 34.
Qu. *Wherein hath a master pleasure?*
An. In a vertuous and wise servant.
Qu. *Wherein is he displeased?*
An. Toward him that is vicious and leud, Ver. 35

The Doctrine of the 15. Chapter.

Question.

What pacifieth wrath?
An. A soft answer.
Qu. *What stirreth up anger?*
An. Froward words, ver. 1.
Qu. *Who speaketh aright, and according to knowledge?*
An. The tongue of the wise.
Qu. *Who babbleth and uttereth vaine words?*
An. The mouth of the foolish, Ver. 2.
Qu. *From whom is nothing hid?*
An. From the eyes of the Lord, for he beholdeth both the evill and the good, Ver. 3.
Qu. *What must be the end of him that hateth reproofe?*
An. Death, Ver. 10.
Qu. *Doth his sight pierce into the depth of hell?*
An. Yea.
Qu. *What learne you by that?*
An. That he much more seeth into the hearts of men, Ver. 11.
Qu. *When the heart is joyfull, what followes?*
An. A chearfull countenance.
Qu. *When the heart is sad what ensues?*
An. Heavinesse of lookes, ver. 13.
Qu. *How live the wicked?*
An. In continuall horrour.
Qu. *How the upright in conscience?*
An. At a continuall feast, Ver. 15.
Qu. *Are the richest men most happy?*
An. No: better is a little with the feare of the Lord, then great treasure with trouble, Ver. 16.
Qu. *How is homely fare made sweet & delicate?*
An. By love: for better is a dinner of green herbs with love, than a stall fed Oxe with hatred, Ver. 17.
Qu. *What followes the angry man?*
An. Woe and strife.
Qu. *What followes the gentle and meeke?*
An. Peace and quietnesse, Ver. 18.
Qu. *How seemeth the way of the sloathfull?*
An. As an hedge of thornes.
Qu. *Why?*
An. Because hee alwaies findeth some stay, and dares not goe forward.
Qu. *How seemeth the way of the diligent?*
An. Plain and smooth, though never so rugged.
Qu. *And why?*
An. Because he is dismaid at nothing, Ver. 19.
Qu. *Where doe mens thoughts come to nought?*
An. Where counsell is wanting.
Qu. *Where doe they prosper?*
An. Where much counsell is used, Ver. 23.
Qu. *If we will live, what way must we tread?*
An. On high: that is, our conversation must be in heaven.
Qu. *Where lyes the way to death?*
An. Below: that is, in living after the fashion of the world, Ver. 24.
Qu. *When are words most acceptable?*
An. When they are spoken in due season, Ver. 21.
Qu. *To whom is the Lord neere when they pray?*
An. To the godly.
Qu. *To whom is he farre off?*
An. To the wicked, Ver. 29.

The Doctrine of the 16. Chapter.

Question.

Who is the guide of the tongue?
An. The Lord: for without him we are not able to speake a good word, Ver. 1.
Qu. *What is the greatest damage to men?*
An. Selfe-conceit.
Qu. *Wherein?*
An. In that men beleeve their wayes clean, when they are not.
Qu. *But who disproveth them?*
An. The wisdome of the Lord, that trieth the spirit, Ver. 2.
Qu. *Are all things created for the glory of God?*
An. All things.
Qu. *What, the wicked?*
An. Yea, the wicked, that in their destruction he may be glorified, Ver. 4.
Qu. *What is a signe our sins are forgiven?*
An. An upright life after repentance, Ver. 6.
Qu. *How ought a King to speake?*
An. With divine lips.
Qu. *How is that?*
An. He must neither prophane nor transgresse in judgement, Ver. 10.
Qu. *What followes of that?*
An. His throne shall be established, Ver. 12.

Qu. *Who*

Qu. *What followes of that?*
An. His throne ſhall be eſtabliſhed, Ver. 12.
Qu. *What is the wrath of a King?*
An. The meſſenger of death.
Qu. *What is his favour?*
An. Life, or like a clond of the latter raine, Ver. 14, 15.
Qu. *What is a forerunner to deſtruction?*
An. Pride, Ver. 18.
Qu. *To what is underſtanding compared?*
An. To a well-ſpring of life.
Qu. *Why?*
An. Becauſe it overfloweth with all ſweetneſſe of diſcipline, Ver. 22.
Q. *To what are the lips of an evil man compared*
An. To conſuming fire.
Qu. *And why?*
An. Becauſe hee deſtroyes himſelfe and others, Ver. 27.
Qu. *Who ſetteth diviſion among men?*
An. A tale-bearer, Ver. 27.
Qu. *What is vertuous old age?*
An. A Crowne of glory, Ver. 31.
Qu. *Who is the moſt valiant?*
An. Not he that vanquiſheth a Citie, but he that bridles his owne fury, Ver. 32.
Q. *Is there any chance or fortune in mens actions?*
An. There is not.
Qu. *How prove you that?*
An. The diſpoſing of lots is of God, Ver. 33.

The Doctrine of the 17. Chapter.

Queſtion.

Doe not high words beſeeme a foole?
An. No.
Qu. *What doth much leſſe beſeeme a Prince?*
An. A lying tongue.
Qu. *What is the vertue of bounty?*
An. Like the vertue of a precious ſtone.
Qu. *How is that?*
An. As the one draweth the eyes of the beholder (which way ſoever it is turned) ſo doth the other the hearts of the people, Ver. 8.
Qu. *What is the nature of moſt Princes?*
An. They will not be reproved.
Qu. *But what if they be?*
An. They will bee offended with him that doth it, Ver. 9.
Qu. *What is a ſharpe word to a good nature?*
An. More than a hundred ſtripes to a perverſe foole, Ver. 10.
Qu. *Is a foole in his folly to be ſhunned?*
An. Yea, even as much as a Beare robbed of her whelpes, Ver. 12.
Qu. *From whom ſhall evill never depart?*
A. From him that rewardeth evil for good, V. 13.
Qu. *May we juſtifie the wicked?*
An. No.
Qu. *May we condemne the juſt?*
An. Neither.
Qu. *And why ſo?*
An. Becauſe to doe either is an abomination before the Lord, Ver. 15.
Qu. *What good doth a foole get by his wealth?*
An. Nothing if he ſeeke not wiſdome.
Qu. *How is a friend knowne?*
An. By his good will at all times, Ver. 17.
Qu. *When is a foole counted wiſe?*
An. When he holds his peace, Ver. 28.

The Doctrine of the 18. Chapter.

Queſtion.

Is there any deſect in Wiſedome?
An. No: it is like deepe waters, or the well-ſpring of a flowing river, that is never empty, v. 4.
Qu. *How is the foole enſnared?*
An. By his owne lips, Ver. 7.
Qu. *Who is the ſloathfull kin unto?*
An. To him that is a great waſter, Ver. 9.
Qu. *How?*
An. As the one gets nothing, ſo the other ſpends all, and both their lives end in poverty.
Qu. *What is the meanes to riſe to honour?*
An Humility, Ver. 12.
Qu. *What procureth audience before high perſons?*
An. Gifts, Ver. 16.
Qu. *What lyes in the power of the tongue?*
An. Death or life.
Qu. *How doe the words of rich and poore differ?*
An. The one ſpeaketh roughly, as depending on his wealth; the other meekly, as fearing his poverty, Ver. 23. and chap. 10. 15.

The Doctrine of the 19. Chapter.

Queſtion.

What followes raſhneſſe?
An. Sinne, Ver. 2.
Qu. *Who gathers many friends?*
An. He that is rich.
Qu. *Who is deſtitute of comfort?*
An. He that is poore, Ver. 4, 7.
Qu. *Who ſhall not eſcape unpuniſhed?*
An. A falſe witneſſe.
Q. *Who is he that ſhall periſh?*
An. A teller of lies, Ver. 9.
Qu. *What is it to deſerve anger, and to paſſe over offences with a charitable minde?*
A. Diſcretion in the ſoul, and glory to God, v. 11.
Qu. *What is the Kings wrath compared unto?*
An. The roaring of a Lyon.
Qu. *To what his favour?*
An. To the morning dew, Ver. 12.
Qu. *Of whence have we riches?*
An. By inheritance from the world.
Qu. *But of whence a vertuous wife?*
An. From the hands of the Lord, Ver. 14.
Qu. *Who lendeth to the Lord?*
An. He that hath mercy upon the poore, and he will be his recompence, Ver. 17.
Qu. *Who is better than a rich liar?*
An. A poore man that is true, Ver. 22.
Q. *How are the ſimple and ignorant admoniſhed?*
An. By the judgement of the ſcornfull, Ver. 25.

The Doctrine of the 20. Chapter.

Queſtion.

Why muſt we beware of much wine?
An. Becauſe wine-bibbers are ſcoffers, and apt to quarrell, ver. 1.
Qu. *Is it a diſgrace to ceaſe from ſtrife?*
An. No, but an honour.
Qu. *How?*
An. Becauſe every foole will be medling, Ver. 3.
Qu. *Why will not the ſloathfull plow?*
An. Becauſe it is winter.

Qu. *Who*

Qu. *What ſhall be therefore due in Summer?*
An. Regge, ver. 4.
Qu. *What is the fruit of a religious Magiſtrate?*
An. The ruine of ſin; Hee ſcattereth away all evill with his eyes, Ver. 8.
Qu. *What doth drowſineſſe cauſe?*
An. Poverty.
Qu. *What doth watchfulneſſe bring?*
An. Plenty of bread, ver. 13.
Qu. *How ſeemes the bread of deceit?*
An. Sweet at the firſt.
Qu. *How afterward?*
An. Like gravell in the mouth, ver. 17.

The Doctrine of the 21. Chapter.

Queſtion.

Who is higheſt in authority under God?
An. The King.
Qu. *May he doe all things then as pleaſeth him?*
An. No: no otherwiſe then God hath appointed.
Qu. *Why ſo?*
Anſw. Becauſe the hearts of Princes are in the hands of the Lord, to diſpoſe as he ſeeth good.
Qu. *Is not the company of a contentious woman irkeſome?*
An. Yes, and it is better to dwell in a corner of the houſe top, then with ſuch a one in a wide Palace, ver. 9. 10.
Qu. *Who ſhall cry and not be heard?*
An. He that ſtoppeth his eares at the crying of the poore, ver. 13.
Qu. *What is it to wander out of the way of knowledge?*
A. All one, as to remain among the dead, ver. 16.
Qu. *Which is better, Wiſedome, or Strength?*
An. Wiſedome.
Qu. *How prove you that?*
An. Becauſe wiſedome overthroweth the confidence of the mighty, ver. 22.
Qu. *Doth God accept the prayers of the wicked?*
An. No, their ſacrifices are an abomination to him, ver. 27.
Qu. *May any thing prevaile againſt the Decree of the Lord?*
An. No, neither Wiſedome, Vnderſtanding, nor Counſell, ver. 30.

The Doctrine of the 22. Chapter.

Queſtion.

What is the eſtimation of a good name?
An. More worth then riches, ver. 1.
Qu. *Why muſt we flye the path of the froward?*
Anſw. Becauſe their way is full of thornes and ſnares, ver. 5.
Qu. *When we ſee a plague hang over us for our offences, what muſt we doe?*
An. Hide our ſelves under the ſhadow of Gods mercy, by calling upon his Name.
Qu. *But what doe the fooliſh at ſuch a time?*
An. Goe on ſtill without repentance, and are puniſhed, Ver. 3.
Qu. *To make children prove vertuous old men, what ſhall we doe?*
An. Inſtruct them therein in their youth, ver. 9.
Qu. *Why is borrowing grievous?*
An. Becauſe the borrower is ſervant to the lender, ver. 7.
Qu. *Who kindles ſtrife?*
An. The ſcorner.
Qu. *How muſt we quench it?*
An. By caſting out the ſcorner, ver. 10.
Qu. *Whoſe familiarity ought Princes to uſe?*
An. Such as are pure of heart, ver. 11.
Qu. *What vertue eſpecially becomes a learner?*
Anſw. Humility: Bow downe thine eare, and heare the words of the wiſe, ver. 17.
Qu. *What will the Lord doe to them that rob the poore?*
Anſw. Spoile the ſoules of them, as they ſpoile theirs, ver. 22. 23.
Qu. *With whom is it dangerous to converſe?*
An. With the angry and furious man, ver. 24.

The Doctrine of the 23. Chapter.

Queſtion.

AT the Table of Rulers what muſt we remember?
An. Sobriety, ver. 1. 2. 3.
Qu. *Is it wiſedome to labour to be rich?*
An. It is not.
Qu. *What is the reaſon?*
An. The inconſtancy of riches, that make themſelves wings, and flie away like an Eagle toward heaven, ver. 5.
Qu. *What is correction to a childe?*
An. Deliverance from deſtruction, ver. 14.
Qu. *Is envie forbidden?*
An. Yes, even againſt ſinners.
Qu. *How?*
An. Not to vexe our ſelves at their proſperity, nor grieve in that we are not like them, ver. 17.
Qu. *Why?*
An. Becauſe they ſhall be cut downe like graſſe, and wither: but our hope ſhall continue, Pſ. 37. 1.
Qu. *Why muſt we not keep company with Drunkards and Gluttons?*
An. Becauſe their life is odious, and their end poverty, ver. 21.
Qu. *What is the comfort of Parents?*
A. The ſpirituall wiſdom of their children, v. 24
Qu. *What part of our body muſt wee dedicate to Wiſedome?*
An. Our hearts, ver. 26.
Qu. *Why is a whore compared to a deep ditch.*
An. Becauſe ſhe devoureth the ſoules of many, ver. 27.
Qu. *To whom is woe, ſorrow, wounds, and redneſſe of eyes?*
A. To them that tarry long at the wine, and ſeek out mixt wine, ver. 30.
Qu. *What other inconveniences follow drunkenneſſe?*
An. Though it be pleaſant at the firſt, it biteth like a Serpent in the end: it kindleth luſt, and makes a man ſenſleſſe of wrong, ver. 22. 23. 34.

The Doctrine of the 24. Chapter.

Queſtion.

HOw is warre to be enterpriſed?
An. Adviſedly, and with counſell, ver. 6.
Qu. *When is mans courage tryed?*
An. In the day of adverſity, ver. 10.
Qu. *What muſt wee doe when we ſee the innocent oppreſſed?*
An. Deliver them.
Qu. *But if we doe not, are we excuſed to ſay, wee knew it not?*

An. No: for God which searcheth the heart seeth the contrary, ver. 11, 12.

Qu. What danger is he in that rejoiceth at another mans fall?

An. To turne the wrath of God from another upon himselfe, ver. 17, 18.

Qu. Who is to be abhorred of the whole world?

An. He that saith to the wicked, thou art righteous, ver. 24.

Qu. Who is to be reverenced of the whole world?

An. He that boldly rebuketh the wicked, ver. 25.

Qu. In what state is the field of the sloathfull?

A. Over-grown with thornes and nettles, ver. 31.

Qu. What instruction receive we thereby?

An. To beware of the like sinne.

Qu. What are the words of the sloathfull?

An. Yet a little sleepe, a little folding of the armes: or, there is a Lion without, &c. that so he may still cherish his lazie humour, ver. 33.

The Doctrine of the 25. Chapter.

Question.

When is a Prince a meet vessell for the Lords use?

An. When he is purged from vice, and the corruption of lewd counsellours, ver. 5.

Qu. What are words spoken in fit place compared unto?

A. Apples of gold set in pictures of silver, ver. 11.

Qu. What is a faithfull messenger to him that sendeth him?

An. As cold in extremity of heat, ver. 13.

Qu. To whom may we liken him that boasteth of false liberality?

An. To clouds and wind without raine, making a great shew without any performance, ver. 14.

Q. How must we taste the pleasures of this world?

An. As we would honey, moderately, lest wee surfeit, ver. 16.

Qu. What is he like unto that beareth false witnesse against his neighbour?

An. An Hammer, a Sword, or a sharp Arrow.

Qu. Why?

A. Because his words bruise and wound, ver. 18.

Qu. What is the unfaithfull like unto in the time of trouble?

An. A broken tooth, or a sliding foot, ver. 19.

Qu. To take a mans garment from him in winter, what is it like?

An. Vinegar poured upon Allom, because as the Vinegar dissolveth the Allom, so doth such cruelty undoe the needy, ver. 20.

Qu. Must we hate him that hateth us?

An. Not but give him bread if he be hungry, and drink if he be thirsty: that so by noting our curtesie, his own conscience may reclaim him, ver. 21, 22.

Qu. What is he like that cannot bridle his owne nature?

An. A City without walls, subject to any danger, ver. 28.

The Doctrine of the 26. Chapter.

Question.

Is honour seemeet for a foole?

A. Yes, as inconvenient as snow in harvest, ver. 1.

Qu. Need we to feare a curse that is causelesse?

An. No more then the Sparrow doth the Fowler when she is in her flight, ver. 2.

Qu. To whom belongs a spur or a whip?

An. To the Horse.

Qu. To whom the rod?

An. To the soule, ver. 3.

Qu. What is it to give honour to a foole?

An. Even the same as to hide a Pearle amongst a heape of stones, ver. 8.

Qu. Of whom is there lesse hope then of a foole?

A. Of him that is wise in his own conceit, ver. 12.

Qu. What is it to meddle in a brawle?

An. As much as to take a curst dog by the eares, ver. 17.

Qu. What doth the deceitfull man in his rage?

A. Mischiefe, and saies it is a jest: like him that is mad, throwing fire-brands abroad, and must be borne withall because he is mad, ver. 18, 19.

Qu. What is the reward of them that devise mischiefe to others?

An. To fall into their own pit, and to be crushed with the stone they rowle, ver. 27.

The Doctrine of the 27. Chapter.

Question.

Of whom must we be praised?

An. Not of our selves, but of others, ver. 2.

Qu. What is anger?

An. Cruell.

Qu. What is envie?

An. Not to be stood against, ver. 4.

Qu. Why may we not boast of to morrow?

An. Because we know not what the successe of the day will be, ver. 1.

Qu. What are the wounds of a lover?

A. Faithfull.

Qu. What are the kisses of an enemy?

An. Dangerous, ver. 6.

Qu. Who despiseth delicate meats?

An. He that is full.

Qu. Who thinketh bitter things sweet?

An. The hungry soule.

Qu. Is the hearty counsell of a friend pleasant?

A. Yes, as an ointment of perfume, so doth it rejoyce the heart, ver. 9.

Q. In times of extremity what must we chuse to?

An. Rather a neighbour neare hand, than a brother far off, ver. 10.

Qu. Can a contentious woman be concealed?

An. No more than the winde, ver. 16.

Qu. Ought not he that attendeth to be recompenced?

An. Yes, as he that keepeth the fig-tree shall eat the fruit thereof, ver. 18.

Qu. May the eye of a man be satisfied?

An. No more than the grave, which is never full, ver. 20.

Qu. May a foole be separated from his folly?

A. No: not if you bray him in a mortar with a pestle, ver. 22.

Qu. What is the duty of a Pastor?

An. To know the state of his flocke, and to bee watchfull over them, ver. 23.

The Doctrine of the 28. Chapter.

Question.

What is the terrour of a guilty conscience?

An. To flye, though no man pursue.

Qu. What

Qu. *What is the security of innocency?*
An. To be confident as a Lion, ver. 1.
Qu. *What causeth the change of many Princes?*
An. The transgression of the Land, ver. 2.
Qu. *For whom doth she usurer gather his wealth?*
An. Not for himselfe, but for some other that will use it better, ver. 8.
Qu. *Who shall obtaine mercy?*
An. He that confesseth his sins.
Qu. *Who not?*
An. He that hideth his offences, ver. 13.
Qu. *Is it good to set a wicked Ruler over the people?*
An. No: for he will behave himselfe like a roaring Lion, or hungry Beare, ver. 15.
Qu. *Shall goods evill gotten prosper?*
An. They shall vanish, ver. 20. & chap. 21. 21.
Qu. *Shall a man that rebuketh find favour with the Lord?*
An. Yes, in the end, more than he that flatters him, ver. 23.
Qu. *What is he that robbeth father or mother?*
An. Beside a theefe, a destroyer, ver. 24.

The Doctrine of the 29. Chapter.

Question.

What is it to stand against correction?
An. Obstinacy, a disease incurable, ver. 1.
Qu. *What comes by the authority of the righteous?*
An. Joy and comfort.
Qu. *What when the wicked rule?*
An. Sorrow and sighing, ver. 2.
Qu. *How is a kingdome preserved?*
An. When the Magistrates are just.
Qu. *How is it brought to ruine?*
An. When the Magistrates take bribes, ver. 4.
Qu. *What is the end of flattery?*
An. Deceit, ver. 5.
Qu. *How is the foole knowne?*
An. By his lavish speech, hee poureth forth his minde at once.
Qu. *How is a wise man known?*
An. By his taciturnity: he will not speake but upon occasion, ver. 11.
Qu. *How doth wickednesse increase?*
Ans. With the number of them that commit wickednesse, ver. 16.
Qu. *What doth too much lenity?*
An. Make a servant presume to be as a son, ver. 21.

The Doctrine of the 30. Chapter.

Question.

What is the danger poverty may fall into?
An. Theft.
Qu. *What is the danger wealth may fall into?*
An. Forgetfulnesse of God.
Qu. *What state of life must we then pray for?*
An. A competent: neither too much, nor too little, ver. 8. 9.
Qu. *What kind of people are those, whose teeth are as swords, and whose jawes are as knives, to eat up the poore?*
An. Usurers and Extortioners, ver. 14.
Qu. *Which are the foure things that are never satisfied?*
An. The grave, the barren wombe, the earth for water, and the fire for fewell, ver. 16.
Qu. *What are the three things that are hid, and the fourth that cannot be known?*
An. The way of an Eagle in the aire, the path of a Serpent over a Rocke, the course of a ship in the Sea, and the haunt of a man with a maid, ver. 19.
Qu. *Which are the foure things that commonly abuse the state whereunto they are called?*
An. A servant put in authority, a foole at a banquet, a hatefull woman married, and an handmaid the heire of her mistresse, ver. 22. 23.
Qu. *Which are the foure small creatures that give check to men for wisdome?*
A. The Pismire, that prepareth meat in Summer against Winter: the Coney, that builds her house in the rocke: the Grashopper, that observes order, yet hath no Ruler: and the Spider, that takes hold in Kings Palaces, ver. 25. 26. 27. 28.

The Doctrine of the 31. Chapter.

Question.

What learn you in this Chapter?
An. To be chaste and temperate, ver. 3.
Qu. *Chaste, as how?*
An. In these words: Give not thy strength to women.
Qu. *Temperate, as how?*
An. To refraine from drinking of wine, ver. 4.
Qu. *What learn you else?*
An. How to know a vertuous woman.
Qu. *How is a vertuous woman known?*
An. By her painfulnesse: She seeketh wooll and flaxe, and labours th chearfully, V. 13. By her watchfulnesse: She will rise while it is yet night, V. 15. By her providence: With the fruit of her hand she planteth a Vine-yard, ver. 16. By her charity: Shee stretcheth out her hand to the poore, ver. 20. And by her faith, in the latter day shee shall rejoice ver. 25.
Qu. *How should a man make choice of a woman?*
A. Not by favour; it is deceitfull: nor by beauty; it is vaine: but by the fear of the Lord, which endures for ever.

ECCLESIASTES, or the PREACHER.

Question.

Who writ this Book?
An. Solomon.
Qu. *Why is it called by the name of the* PREACHER?
An. Because Solomon, by way of exhortation, labours to instruct all men how to hate the vanities of this world, and to affect nothing but heavenly blessednesse.

Chap. 1.

Question.

What are the pleasures of this life?
An. Vanity of vanities, ver. 2.
Qu. *Is there any thing under heaven, a man may say, this hath not bin before?*

An. Nothing, ver. 10.
Qu. Is wisdome also vanity?
An. Yes, and vexation of spirit, ver. 17.
Qu. What wisdome doth he meane?
Ans. State policy, or skill of profane arts and sciences.

Chap. 2.

Question.

Wherein when consisteth happinesse? in mirth and joy?
An. No, ver. 2.
Qu. In banqueting?
An. No, ver. 3.
Qu. In sumptuous building?
An. No, ver. 4.
Qu. In gold and silver?
An. No, ver. 5.
Qu. In multitude of servants?
An. No, ver. 8.
Qu. In authority?
An. No, v. 19.
Qu. What is the reason?
An. Because they are transitory, and leave behinde them vexation of spirit, ver. 11.
Qu. Wherein is the foole and wise man alike?
An. In death, ver. 16.
Qu. What are the dayes of man?
An. Travaile and sorrow, ver. 23.
Qu. What onely is to be desired in the world?
Ans. That spirituall joy, which is the gift of God.

CHAP. 3.

Question.

What is here set downe?
An. The mutability of time.
Qu. What learne you by that?
Ans. First, that nothing in this world is permanent. Secondly, not to be grieved, if we have not all things at once, nor enjoy them so long as wee would, from the 1. to the 8. Thirdly, to cull out a season for our actions.
Quest. Why can we have nothing but by painefull travell?
Answ. Because thereby the Lord will humble us, ver. 18.
Qu. Are the conditions of men and beasts alike?
Ans. Yes, as touching the death of their bodies, ver. 19.
Qu. How doe they differ?
An. The one is partaker of reason, the other is governed by sense: the one perisheth body and soule, the other liveth eternally.
Qu. How? both body and soule?
An. Yes, after the resurrection of the flesh.

CHAP. 4.

Question.

How doth he further prove vexation of spirit?
An. In that the innocents are still oppressed, and none comforteth them, ver. 1.
Qu. How is a poore man preferred before a King?
An. By wisedome, ver. 13.
Qu. What is the bond of friendship?
An. Society.
Qu. What is the benefit of society?
An. Mutuall comfort, and helpe one man to another, ver. 10. 11. 12.

CHAP. 5.

Question.

IN speaking to God what must we avoid?
An. Temerity, and multitude of words, ver. 1.
Qu. Who seeth the oppression of the poore?
An. The Lord.
Qu. Who shall redresse them?
An. He that sees them, ver. 8.
Qu. What learne we by this?
Answ. Not to be astonied at the malice of the world, since our revenger lives.
Qu. How is the desire of the covetous?
An. Insatiable, ver. 10.
Qu. For what is the night appointed?
An. For rest unto all creatures.
Qu. How rests the covetous man?
An. Unquietly.
Qu. How rests the poore labourer?
An. His sleep is sweet unto him, ver. 12.
Qu. Can riches doe the owners hurt?
An. They can, and doe.
Qu. How?
An. By the abusing, or not using of them.
Qu. What doth the worldling labour for?
An. Oft-times for nothing but the wind.
Qu. When doth wealth prove a blessing?
An. When God that gives it, gives also a heart to enjoy it.

CHAP. 6.

Question.

How is the rich man miserable?
An. In that God hath given him much treasure and wealth, and he wanteth power to enjoy it, v. 2.
Qu. How commeth that to passe?
An. Either by parsimony, losse, or sudden death.

CHAP. 7.

Question.

Why is the day of death better then the day of birth?
Ans. Because our birth is the entrance to sorrow and affliction: and our death a gate to joy and happinesse, ver. 3.
Qu. Why is it better to goe to the house of mourning then to the house of laughter?
An. Because in the house of mourning we shall behold the judgements of God, and thereby learne to amend our lives, ver. 4.
Qu. Why is it better to heare the rebuke of a wise man then the song of a foole?
Answ. Because the one is instruction, the other losse of time.
Qu. What is the perverseness of the world?
A. That the just sometimes perish, and the wicked man continueth long in his malice, ver. 17.

Qu. When

Qu. *When we are admonished to leave wickednes, what must we doe?*
An. Come at the first call, vers. 18.

Chap. 8.

Question.

What doth a Tyrant hurt?
An. Himselfe as well as others, ver. 9.
Qu. *Doth God punish sinners?*
An. Yes.
Qu. *Wherefore?*
An. To their great judgement.
Qu. *Doth God afflict the righteous?*
An. Yes.
Qu. *Wherefore?*
An. For their tryall, and to their greater comfort, Ver. 12, 13, 14.

Chap. 9.

Question.

Do prosperity and adversity teach us whom God loveth, and whom he hateth?
An. No.
Qu. *Why?*
An. Because they happen indifferently both to the righteous and unrighteous, ver. 2.
Qu. *What is the difference then?*
An. The righteous are assured of Gods favour by faith, so are not the other, ver. 4.
Qu. *What is the opinion of Epicures?*
An. They had rather be abject and live, than honourable and die; which is meant by the live dog and dead Lion, ver. 4.
Qu. *Why are they of that opinion?*
Answ. Because after this life they thought there was no other being.
Qu. *How doth the world deceive her favourites?*
An. By making them thinke they are blessed of God when they have wealth and good successe in this life.
Qu. *Are they not then the blessings of God?*
An. Yes, to them that use them to his glory, and the benefit of the poore: otherwise not.

CHAP. 10.

Question.

How are the deeds of the wise?
An. Discreet.
Qu. *How are the deeds of the foole?*
An. Rash and absurd, ver. 4.
Quest. *What vanity doth Solomon note in this Chapter?*
An. That the worthy are displaced, and the unworthy advanced, Ver. 6, 7. That the land is miserable whose Prince wanteth Wisedome, and whose Nobles are given to their owne lusts and pleasures, ver. 16.
Qu. *What treason doth God condemne in a subject against his Prince?*
Answ. Not onely treason in act, but treason in thought, ver. 20.

Chap. 11.

Question.

To whom must the rich be liberall?
An. To the poore.
Qu. *When?*
An. In this life, because after death there is no further power.
Qu. *How must they be liberall?*
An. In dispersing their almes to many.
Qu. *By what example are we taught to be charitable?*
A. By the cloud, that powreth raine: by the sea, that casteth up her increase: by the sun, that casteth out his beames from East to West: all which are not thus serviceable and gracious for themselves, but for the benefit of others.
Qu. *How shall the charitable man be rewarded?*
An. With plenty on earth, and treasure in heaven.
Qu. *If vanity be forbidden, why doth Solomon in the ninth verse of this Chapter counsell us to follow the lusts of our owne hearts?*
An. He doth it in derision (as if he would say) Go to ye worldlings, glut your selves with all manner of vanity; but remember that one day you shal come to judgement for all, ver. 9.

CHAP. 12.

Question.

To whom must we dedicate our youth?
An. To the Lord.
Qu. *Why?*
Answ. Because in age wee shall be more unapt ver. 4.
Qu. *Why shall we be more unapt?*
A. By reason of the weaknesse of the body, which is set downe in the 3. 4. 5. 6. and 7. verses.
Qu. *Whither returnes the soule in death?*
An. To him that gave it, ver. 7.
Qu. *What is the maine reason that we should feare God?*
An. Because he will bring every work and every secret thought to judgement.

The Song of SOLOMON.

CHAP. 1.

Question.

What is contained in the Song of Solomon?
An. A lively description of the mutuall love between Christ and his Church, under the names of Bride and Bridegroome.
Qu. *Doth it only concerne the Church in generall?*
An. No, it will hold of every faithfull soule.
Qu. *To whom doth the faithfull soule compare her Bridegroom Christ Jesus in this first Chapter?*
An. To the savour of sweet ointment, because of his gracious benefits towards her, ver. 2. To the Chariots of Pharaoh, because of his power and strength, ver. 8. To a bundle of Myrrhe, because of his holinesse, ver. 13. To the grapes of Engedi, for his saving health, ver. 14.
Qu. *Can the soul approach neare unto Christ of her owne accord?*

An. No: not except ſhe be drawne; that is, incited by his holy Spirit, ver. 14.

CHAP. 2.

Queſtion.

Where doth the Church deſire to reſt?

An. Under the ſhadow of Chriſt.

Qu. *With what ſhall ſhe be fed?*

An. With the fruit of his doctrine, ver. 3.

Qu. *To whom doth Chriſt compare his Church?*

An. To a Roſe, and a Lilly among thornes.

Qu. *Why?*

An. Firſt, for her beauty and pleaſure. Secondly, for her excellency above all other things, in that all other things, in reſpect of her, are but as thorns, ver. 2.

Qu. *How doth ſhe figure the comming of Chriſt?*

Q. Vnder the name of a Roe, or young Hart, looking through the grates of a window.

Qu. *What is underſtood by that?*

An. The divinity of Chriſt, ſhining through his humanity, ver. 9.

Q. *Cannot he then be perfectly known in this life?*

An. No: no more then one that ſtands behinde a grate, can be wholly or perfectly ſeen to our bodily eyes.

Qu. *What did Chriſt after he came?*

An. Called to his beloved Church, ver. 10.

Qu. *Did ſhe appeare at his calling?*

Anſw. No: ſhe hid her ſelfe in the holes of the Rockes, ver. 14.

Qu. *Why did ſhe ſo?*

An. Becauſe of her ſins.

Qu. *How did he comfort her?*

An. By telling her the Winter was paſt, that is, ſin was killed; and the cheartull Spring appeared, that is, grace and ſalvation was come, ver. 11. 12.

Qu. *What is the Church compared unto?*

An. To a Dove.

Qu. *Why?*

An. Becauſe of her meeknesſe, ver. 14.

Qu. *What are the enemies of the Church compared unto?*

An. To Foxes.

Qu. *Why?*

An. Becauſe of their malice and craft, ver. 15.

CHAP. 3.

Queſtion.

What is the deſire of the Church?

An. To bee joyned inſeparably with Chriſt, verſe 4.

Qu. *How doth ſhe thinke to ſatisfie her deſire?*

An. By ſeeking after him.

Qu. *When?*

A. At all times, and in all places; but eſpecially in the time of trouble and perſecution, ver. 12.

Qu. *Will he heare her?*

An. Yes, and deliver her, making her riſe out of the wilderneſſe of affliction, like a pillar of ſmoke, perfumed with myrrhe and incenſe.

Qu. *How is that?*

An. Triumphantly.

Qu. *What will he then doe?*

An. Shew her his place of reſt, the guard ſet to attend it, and his crowne of glory, ver. 7. 18.

Qu. *Who be they?*

An. Firſt, quiet of conſcience: ſecondly, protection of Angels: thirdly, eternall happineſſe.

CHAP. 4.

Queſtion.

What doth Chriſt in this Chapter?

An. Set forth the beauty of his Spouſe.

Qu. *How?*

An. By comparing her to divers precious and pleaſant things.

Qu. *To what doth he compare her eyes?*

An. To a paire of Doves eyes, ver. 1.

Qu. *To what her haire?*

An. To a flocke of goats looking down Gilead.

Qu. *To what her teeth?*

An. To the wooll of ſheep new waſht, ver. 2.

Qu. *To what her lips?*

An. To a thread of Scarlet, or the dropping of the honey-combe, ver. 11.

Qu. *To what her necke?*

An. To the tower of David, ver. 4.

Qu. *To what her breaſts?*

An. To two young Roes feeding among the Lilies, ver. 5.

Qu. *To what her love?*

An. To the pleaſures of wine, or the ſavour of ſweet ſpices, ver. 10.

Qu. *To what her whole body?*

An. To a garden planted with Pomegranates, Spikenard, Calamus, Cynamon, Myrrhe, and all other chiefe ſpices, ver. 12. 13. 14.

Qu. *What muſt we underſtand by Doves eyes?*

An. Eyes ſingle and chaſte.

Qu. *What by the flocke of Goats?*

A. The multitude of the faithfull, ſpread abroad and ſcattered as Goats on Mountaines.

Qu. *What by teeth like a flocke of ſheep?*

An. Equality or likeneſſe of Saints one to another.

Qu. *What by lips like Scarlet thread, or dropping of honey-combe?*

An. Words no leſſe pure and comely than ſweet.

Qu. *What by her two breaſts like two young Roes?*

Anſ. The two Teſtaments, by whoſe milke the Church nouriſheth her children.

Qu. *The Church, or the ſoule of the faithfull, being compared to a Garden, what doth ſhe?*

An. Call upon her Bridegroome, Chriſt Jeſus, to be unto her a fountaine of living water, and to breath upon her with the breath of his holy Spirit, that ſhe may fructifie.

Qu. *In what?*

An. In love and true obedience.

Qu. *Why is the Church of Chriſt compared unto theſe earthly perfections?*

An. Becauſe of our weak capacity, that by theſe viſible beauties, wee may in ſome meaſure apprehend the inviſible glory of Chriſt and his Elect.

CHAP. 5.

Queſtion.

What doth Chriſt in this fifth Chapter?

An. Call the faithfull to a banquet of Spices, Honey, Milke, and Wine.

Qu. *What is ſignified therby?*

An. His

An. His bounty, in heaping his graces upon the faithfull, ver. 1.

Qu. *Are we ready to come when he calls?*

An. No, ſleep, that is, the care of this world, detaines us, ver. 2.

Qu. *Doth he then ſtraight forſake us?*

An. No: he ſtands without calling ſtill, till his locks be wet with the dew of the night.

Qu. *What underſtand you by that?*

An. The long patience of the Lord towards ſinners, ver. 3.

Qu. *But if we abuſe that patience, what ſhall befall us?*

An. We ſhall ſeeke the Lord, and he will not be found, ver. 6.

Qu. *In his abſence what ſucceſſe have we?*

An. We fall into the hands of cruell watchmen.

Qu. *Who be they?*

An. Falſe teachers.

Qu. *How doe they handle us?*

An. Wound our conſciences with meere traditions, ver. 7.

Qu. *What marks doth the Church deliver of Chriſt to find him out?*

A. She ſayes his head is of gold, ver. 11. His eyes are like Doves, ver. 12. His cheekes are as beds of ſpices, and ſweet flowers, ver. 13. His lips like Lillies dropping with Myrrhe, ver. 13. His hands as rings of gold ſet with the Chryſolite, ver. 14. His belly as Ivory covered with Saphires, ver. 14. His legs as Pillars of Marble ſet upon ſockets of gold, ver. 15. His countenance as Libanon, ver. 15. His mouth, as ſweet things, ver. 16.

Qu. *What is ſignified by theſe comparisons?*

A. The infinite gifts and graces which the preſence of Chriſt brings to the faithfull.

CHAP. 6.

Queſtion.

How is the Church aſſured of the love of Chriſt?

An. By his words.

Qu. *What are they?*

An. I am my beloveds, and my beloved is mine, ver. 3.

Qu. *How many Churches be there?*

An. But one true Church, as there is but one Chriſt, the head thereof.

Qu. *How ought the Church to be affected?*

An. Chaſtly, and without pollution.

Qu. *How is her aſpect?*

An. Freſh as the morning: faire as the Moone: cleare as the Sunne: and terrible as an army with banners, ver. 9.

CHAP. 7.

Queſtion.

How many are the ſpeciall vertues of the Church?

An. Two: faith, and good works.

Qu. *How are they expreſt unto us?*

An. By the ſimilitude of the Palme-tree, ver. 7.

Qu. *What are the properties of the Palme-tree?*

An. The leaves are alwaies greene, and the fruit continuall.

Qu. *Apply it.*

An. As the tree is alwaies greene, and full of fruit ſo ought our faith to be flouriſhing, and our good deeds without ceaſing.

CHAP. 8.

Queſtion.

OF *whom will the Church be taught?*

An. Of Chriſt alone, ver. 2.

Qu. *By whom is ſhe upheld?*

An. By the ſtrength of his hands, ver. 3.

Qu. *In what ſort doth ſhe deſire Chriſt to manifeſt his love towards her?*

An. By ſetting her as a ſeale upon his heart, and ſigne upon his arme, ver. 16.

Qu. *What is his love?*

An. A burning zeal, not to be quenched, ver. 7.

Qu. *How is his jealouſie?*

An. Cruell, like the grave, ver. 9.

Qu. *Wherein is the dwelling of Chriſt?*

An. In his Church.

Qu. *How muſt it be fortified for his preſence?*

An. With a wall and a doore.

Qu. *What is underſtood by theſe two things?*

An. Fidelity and conſtancy.

ESAIAH.

Queſtion.

How was Eſaiah deſcended?

An. From the linage of Kings.

Qu. *Who was his father?*

An. Amoz, brother to Azariah King of Juda.

Qu. *How long did he propheſie?*

An. Threeſcore and foure yeares; from the time of Vzziah, to the reigne of Manaſſeh.

Qu. *Who put him to death?*

An. Manaſſeh.

Qu. *Upon how many points doth the doctrine of the Prophets conſiſt?*

An. Vpon three.

Q. *Which be they?*

An. Inſtruction. Reprehenſion, and Conſolation.

Qu. *Inſtruction how?*

An. To teach them to know their ſins.

Qu. *Reprehenſion, how?*

An. To rebuke them for ſin.

Qu. *Conſolation, how?*

An. To comfort them upon their repentance.

CHAP. 1.

Queſtion.

What was the firſt ſin Eſaiah reproved?

A. The ingratitude of the Iſraelites.

Qu. *Wherein ſtood their ingratitude?*

An. In forſaking their God, that had nurſed and brought them up.

Qu. *How doth he ſhew their ingratitude?*

An. By the example of brute beaſts: The Oxe and the Aſſe know their maſters crib, but Iſrael forgets his God, ver. 3.

Qu. *What was the ſecond ſin Eſaiah reproved?*

An. Obſtinacy, and ſtubbornneſſe of heart.

Qu. *How were the Iſraelites obſtinate?*

An. In that being plagued, they continued ſtill in their wickednes, ver. 5.

Qu. *What is threatned to ſuch kinde of people?*

An. Deſolation to their Land, and deſtruction to themſelves, ver. 7. 8.

Qu. *What is the third sin Esaiah reproved?*
An. Hypocrisie.
Qu. *Wherein were they Hypocrites?*
A. In thinking to please God with the multitude of sacrifices, notwithstanding that they neither had Faith nor Repentance.
Qu. *To pray then, or doe any other service to God without faith and Repentance, how is it accepted?*
An. The Lord turnes away his face, hides it, and thinks it abominable, Ver. 13. 14. 19.
Qu. *But if we come with a pure heart, how will he deale with us?*
An. Though our sins be red as Crimson, he will make them as white as snow, Ver. 18.
Qu. *What was the fourth sin Esaiah reproved?*
An. Extortion, their hands were full of bloud, their Princes maintained theeves, and delighted in bribes: nor was the widow or fatherlesse regarded.
Qu. *How did God account them for their offences?*
An. His enemies, Ver. 24.
Qu. *How did he threaten to punish them?*
An. By pouring out his vengeance upon them.
Qu. *After what manner?*
An. In burning out the drosse of their wickednesse by the fire of affliction, Ver. 25.

Chap. 2. 3. 4.

Question.

IN all the threatnings which God pronounceth against the world for sin, what is still remembred?
A. The mercy of his Covenant, that his Church should still be preserved and planted.
Qu. *Where?*
Answ. In Jerusalem first, and after through the whole world, Ver. 2.
Qu. *What learne you by that?*
An. That the Gentile, as well as the Jew, shall be made partaker of the reconciliation betweene God and man by the comming of Christ Jesus.
Qu. *Where doth the Prophet advise us to shelter our selves against the wrath of God?*
An. In the clefts of the Rocke.
Qu. *Of what Rocke?*
A. The wounds of that living Rock, our Saviour.
Qu. *What was the fifth sin Esaiah reproved?*
An. Haughtinesse of minde.
Qu. *How was it punished?*
An. By being brought low, chap. 2. 12.
Qu. *What was the sixt sin Esaiah reproved?*
An. Mens confidence in their riches.
Qu. *How was that punished?*
An. They were made poore, ch. 2. 19.
Qu. *Where rests the spoile of the poore?*
An. In the houses of the covetous, ch. 3. 14.
Q. *What other sin doth the Prophet complain of?*
An. Impudence: They declared their sin as Sodome, and they hid it not.
Qu. *What doth he denounce against that?*
An. Woe unto their soule, chap. 3. 9.
Qu. *What is the Kingdome of Christ to beleevers?*
An. A Sanctuary.
Qu. *As how?*
A. In the day time a shadow from the heat, and a covert from stormes of all afflictions whatsoever, ch. 4. 6.
Qu. *What was the seventh sin Esaiah reproved?*
An. The pride of women.
Qu. *Wherein did their pride consist?*
An. In their looks, in their gate, and their cloathing.
Qu. *How were their looks?*
An. Haughty.
Qu. *How was their gate?*
An. Mincing, and making a tinkling with their feet, chap. 1. 19.
Qu. *How was their attire?*
An. Too costly and effeminate, using perfumes, bracelets, earings, curlings, and such like, more then was needfull.
Qu. *How did God punish them?*
An. He turned their sweet savours into stinkes, their neat array into sack-cloath and rags, their pride of haire into baldnesse, and their beauty into burning, ch. 3. 24.
Qu. *Doth God hold the husbands of such women excused?*
An. No: he lets them fall by the sword, takes away the wife and the strong from amongst them, and sets fooles and effeminate persons to rule the Land, ch. 3. 25.

Chap. 5. to 7.

Question.

WHat doth Esaiah compare the house of the Israelites unto?
An. To a Vine-yard.
Qu. *Who planted it?*
An. God.
Qu. *With what?*
An. With the best plants.
Qu. *What fruit brought it forth?*
An. Wilde grapes.
Qu. *What did the Lord to it then?*
An. He pulled down the hedge, and laid it waste, chap. 5. 1. 2. 5.
Qu. *Apply this to the present times.*
An. England may be said to be the Vine-yard of the Lord, the inhabitants his Vine, which he hath a long time cherished and defended; but if he find we bring forth wilde grapes for good grapes, deeds of corruption for deeds of sanctity, he will suffer us to be troden downe and destroyed.
Qu. *Against how many sorts of men doth Esaiah pronounce a woe in this Chapter?*
An. Against five.
Qu. *Which are the first?*
Answ. Extortioners: Wo unto them that joyne house to house, and land to land, chap. 5. 8.
Qu. *Which are the second?*
An. Drunkards: Woe unto them that rise early to drinke Wine, and to them that continue untill night, chap. 5. 11.
Qu. *Which are the third?*
An. Inticers to vanity: Woe unto them that draw iniquity with cords of vanity, and sin as with cart-ropes, ch. 5. 18.
Q. *Which are the fourth?*
An. Perverters of truth: Woe unto them that speake good of evill, and evill of good; which put darknesse for light, and light for darknesse, ch. 5. 20.
Qu. *Which are the fift?*
A. Arrogant contemners of government: Woe unto them that are wise in their owne conceit, chap. 5. 21.
Qu. *How shall it be with those men?*
An. Their root shall be as rottennesse, and their buds as dust, chap. 5. 24.
Qu. *What else?*
Answ. The Lord will make a signe to a strange Nation,

Nation, that ſhall come ſuddenly upon them, and deſtroy them, chap. 5. 26.

Qu. *How is a meſſenger of God prepared for his office?*

An. By the taking away of his iniquity, and the purging of his ſin, chap. 6. 7.

Chap. 7. to 31.

Queſtion.

Did Eſaiah propheſie of Chriſt?

An. Yes.

Qu. *How?*

An. That he ſhould be borne of a Virgin, and be a ſtumbling block to many of the Jewes, chapter 7. 14. & 8. 12.

Qu. *What ſhould his name be?*

An. Immanuel.

Qu. *What doth that ſignifie?*

An. God with us: which name can agree with none but Chriſt, becauſe he was both God and man, chap. 7. 14.

Qu. *Why did God ſend Chriſt the Meſſiah?*

Anſw. Firſt, in regard of his promiſe, Gen. 3. 15. Secondly, in regard of his zeale, ch. 9. 7.

Qu. *How doth the Prophet expreſſe Chriſt and his kingdome?*

An. By a branch.

Qu. *Why by this word* Branch?

An. Becauſe as a Branch out of a dead root, hee ſprang up out of the royall ſtocke of Judah almoſt dead, into a Kingdome that ſhall flouriſh eternally.

Qu. *Whom did God make his inſtruments for the puniſhment of the Iſraelites?*

An. The Aſſyrians and Egyptians.

Qu. *How did they uſe their authority?*

An. To their owne glory.

Qu. *What was their reward?*

An. He was to them a fire, and conſumed them: and to his repentant people a light to comfort them, chap. 10. 17.

Qu. *What was that light?*

Anſw. Chriſt, the perpetuall Peace-maker, chapter 11. 6. 7. 8.

Qu. *Who was the fire that deſtroyed the Aſſyrians?*

An. The Medes and Perſians, ch. 13. 17.

Qu. *How did God puniſh the Iſraelites?*

An. As his children, to chaſtiſe them, ch. 13. 14.

Qu. *How the Aſſyrians and others?*

Anſw. As his enemies, quite to deſtroy them, chap. 13. 19.

Qu. *Againſt how many Kingdomes did Eſaiah propheſie?*

An. Againſt eight.

Qu. *Which be they?*

An. The Kingdome of the Egyptians, chap. 19. the Kingdome of the Chaldeans, chap. 21. the kingdomes of Tyre and Zidon: the Kingdome of the Aſſyrians, chap. 10. 16. the Kingdome of the Iſraelites, cha. 22. the Kingdome of the Arabians, chap. 23. and the Kingdome of the Devill, ch. 27.

Qu. *In which of theſe Kingdomes did God ſtill reſerve a ſmall number to himſelfe?*

An. In the Kingdome of the Hebrewes.

Qu. *Did God plague the deſtroyers of his people?*

An. He did.

Qu. *What may we learne by that?*

Anſw. That though God, father-like, chaſtiſe his children, hee will not ſuffer any to tyrannize over them.

Qu. *Did God ſend the Aſſyrians and the Egyptians to oppreſſe his people?*

A. He ſuffered them to be led by their own covetouſnes & ambition, & accordingly rewards them.

Qu. *What is the impious reſolution of the Epicure?*

An. Let us eat and drinke, for to morrow wee ſhall dye.

Qu. *What is the puniſhment of it?*

An. It ſhall not be purged from them till they die, chap. 22. 14.

Qu. *Doe the righteous praiſe God for his judgements?*

An. They doe.

Qu. *What is the reaſon?*

A. Becauſe they are faithfulneſſe and truth, and becauſe of the ſweet end that God workes from them, ch. 25. 4, 8.

Qu. *Were the people ſoone inſtructed in the word of God?*

An. Not but with much adoe, and often repeating precept upon precept, and line upon line, ch. 28. 13.

Qu. *What was the reaſon?*

An. Their corruption of life, and ſlackneſſe to all goodneſſe, chap. 28. 7.

Qu. *How were they corrupt in life?*

An. By profeſſing God with their lips, and denying him in their hearts, ch. 9. 13. 19.

Qu. *What was the puniſhment aſſigned unto them for that?*

An. Their Prophets were blinde, and could not direct, and they had their eyes ſhut up, that they could not ſee what was good for themſelves.

Qu. *What is the doctrine we learne thereby?*

An. That the Preachers can neither teach, nor the hearers underſtand, except God open the mouth of the one, and prepare the heart of the other.

Qu. *How doth God puniſh ſinners in this life?*

An. With the bread of adverſity, and the water of affliction, chap. 30. 20.

Qu. *But if they repent how are they rewarded?*

An. With great plenty.

Qu. *What is the puniſhment of the wicked after this life?*

An. The torments of hell.

Qu. *Is there any mention made of hell in the book of Eſaiah?*

An. Yes.

Qu. *Where?*

An. In the 30. chapter and 33. ver.

Qu. *Rehearſe the deſcription.*

A. Tophet is prepared of old, even for the King: it is deep and large, the burning thereof is fire and much wood, the breath of the Lord, like a river of brimſtone, doth kindle it.

Chap. 31. to 45.

Queſtion.

When we truſt in the Lord, how will he defend us?

An. As the Lion doth his prey, chap. 31. 4.

Q. *But if we forſake him, and ſeek help of others, what ſhall become of us?*

An. Both the helper, and the helped ſhall periſh chap. 31. 3.

Qu. *What ſhall their habitation be made?*

An. A hold for Dragons, and a Court for Oſtriches, chap. 34. 13.

Qu. *What fruit ſhall it yeeld?*

An. Thornes, nettles, and thiſtles.

Qu. *But what ſhall be the habitation of ſuch as depend upon Chriſt?*

An. Flou-

An. Flourishing and full of joy: there shall neither Lyon, nor noysome beast come neare it, ch.15.2.8. the weak shall be made strong, ch.35.4. the blinde shall see, the deafe shall heare, ch.35.5. the lame shall leap, the dumb shall speak, ch.35.6.

Qu. Who doth Esaiah propheſie should prepare the way of Christ?

An. Iohn Baptiſt, chap.40.3.

Qu. Where should he proclaime his meſſage?

An. In the wildernesse.

Qu. What should his direction be?

An. To have all lets removed, chap.20.4.

Qu. May the essence of God be comprehended under any forme?

An. No, no more then the waters can be held in a mans fist, heaven measured with a span, the dust of the earth numbred, or the mountaines weighed, chap.40.12.

Qu. What is the earth in his sight?

An. As a little dust.

Qu. What the Nations of the earth?

An. As a droppe of water, or as Grashoppers, chap.40.15.22.

Qu. But what are they whom the Lord exalteth?

An. As a threshing instrument, able to bruise mountaines to poude; or as a whirlewind to scatter hils like chaff, chap.41.15.16.

Qu. How doth Esaiah teach the people to abhorre Idolatry?

An. By describing unto them the power of God, and the wickednesse of Idols, chap.11.22.23.

Qu. Declare the difference.

An. God is a living essence,
Idols dead metall.
God is without beginning,
Idols are made by mens hands.
God can doe all things,
Idols nothing.
God knoweth all things,
Idols nothing.

Qu. What comfort have the faithfull in distresse?

An. To thinke they have a God that is able, willing, and hath promised to deliver them, ch.43.

CHAP. 45. to 55.

Question.

By whom did God promise deliverance to his people, from the captivity of Babylon?

An. By Cyrus King of Persia.

Qu. What was Cyrus?

An. A heathen Prince.

Qu. Did he not know God?

An. Yes, by a certain particular knowledge of his power, but not to worship him aright, ch.45.14.

Qu. How many yeares did Esaiah propheſie of this deliverance before it came to passe?

An. An hundred yeares.

Qu. Why did God chuse an heathen Prince to deliver his people?

An. The more to expresse his love and power: for the unlikelier the meanes was, the greater cause had the Israelites to glorifie him.

Qu. Were not the Israelites Gods instruments for the punishment of his people?

An. Yes.

Qu. Why then is he so much offended with them for doing it?

An. Because in executing his judgements, they shewed no mercy, and waxed proud by their victory, chap.47.6.7.

Qu. What was the cause of Israels captivity?

An. Their transgressions.

Qu. What is the cause of their deliverance?

An. The covenant of Gods mercy, chap.50.1.

Qu. Of what continuance is Gods mercy?

An. For ever: The heavens shall vanish like smoake, and the earth waxe old like a garment, but the salvation of the Lord shall not bee abolished, chap.51.6.

Qu. Of what continuance are his judgments?

A. But for a time: Can a woman forget the child of her wombe? if she could, yet the Lord will not forget his, chap.49.15. ch.51.22. & ch.54.8.

Qu. To whom then must the afflicted fly?

An. To God.

Qu. How will he establish them?

An. In glory, their foundation shall be of precious stones, chap.54.11. In peace they shall be farre from oppression, cha.54.14. In strength, whosoever shall gather himself against them shall fall, ch.54.1.

Quest. How did the Prophet Esaiah propheſie of Christ?

A. Plainly: as an eye-witnesse, not as a Prophet.

Qu. Wherein?

An. Of his birth by the blessed Virgin, ch.7.14. Of his despised poverty and humility, chap.53.2.3. Of his preaching, cha 61.1. Of his suffering, death, and buriall, ch.53.5.8. Of his patience, and meeknesse, chap.53.7. Of his praying for his crucifiers, chap.53.12. Of our redemption by his death, chapter 53.10.11.

CHAP. 55. to 65.

Question.

For what doth God offer these blessings unto us?

An. Neither for gold nor silver; but freely, as the Prophet saith; Come, buy water, wine, and milk, without silver, and without money, chap.55.1.

Qu. What is meant by water, wine, and milk?

An. All things necessary to a spirituall life, as they are necessary to this corporall life.

Qu. What is the recompence God requireth?

An. Obedience, to execute justice, the benefit whereof turnes to a man, chap.56.1.

Qu. How are our vertues acceptable?

An. If they be without hypocrisie.

Qu. How doe hypocrites fast?

An. In punishing the body, and putting on sackcloath, notwithstanding that their hearts are full of malice, chap.58.59.

Qu. How doe the faithfull fast?

An. In breaking the bonds of wickednesse, in feeding the hungry, visiting the captive, and cloathing the naked, chap.58.6.7.

Quest. What brings us to the knowledge of these things?

An. The preaching of the word.

Qu. What kinde of men must Preachers be?

An. In voice, Trumpets: in care, Watchmen, to cry aloud and continually, ch.58.1. & 62.6.

Qu. What observation of the sabbath doth the Lord require?

An. Not to doe our owne wayes, nor mind our owne pleasure, nor speake our owne words; but to call it the holy of the Lord, ch.58.13.

CHAP.

CHAP. 65.

Question.

BEcause the Jewes had such Preachers amongst them commonly, and yet fell from the Lord, what was their punishment?

An. They were rejected, chap. 65. 12.

Qu. Who were chosen in their stead?

An. The Gentiles, chap. 65. 1.

Qu. What are they?

An. All Nations but the Jewes.

Qu. Is this his mercy extends to all.

An. Yea, and his Majesty beyond all.

Qu. How prove you that?

An. Because when the Jewes would have built him an house, he forbad them, chap. 66.

Qu. What was the reason?

An. He filleth heaven and earth with his glory, and therefore cannot bee included in a Temple of stone.

JEREMIAH.

Chap. 1. to 10.

Question.

WHere was Jeremy borne?

An. In Anathoth, a City within three miles of Jerusalem.

Qu. Whose son was he?

An. The son of Hilkiah.

Qu. When began he to prophesie?

An. In the 13. yeere of Josiah King of Juda.

Qu. How long did he prophesie?

Answ. Till the captivity of Babylon, and somewhat after.

Qu. How many yeares was that?

An. About forty yeares.

Qu. When was he sanctified to that office?

An. Even from his mothers womb, ch. 1. 5.

Qu. What did he after he was called?

Answ. Proclaime the will of him that sent him without feare, chap. 1. 17.

Qu. What doe we learne by that?

An. Ministers must not intrude themselves into the Church before they be called; and when they are called, they must fore-slow no time, nor be dismaid for any danger.

Qu. What is the first sin Jeremy reproveth?

An. Idolatry.

Qu. In what words?

An. My people have forsaken me the fountaine of living waters, to digge them pits, yea broken pits, that can hold no water, ch. 2. 13.

Qu. After this sin what is required of them?

An. Repentance.

Qu. Upon repentance what is promised them?

An. Mercy, chap. 3. 12.

Qu. In their repentance what did they?

An. Turne unto the Lord.

Qu. How ought we to turne unto the Lord?

An. With our whole heart.

Qu. If we do not so, what do we incurre?

An. His wrath, by counterfeiting.

Qu. What is Gods wrath like?

An. A consuming fire, chap 4. 4.

Qu. What is his mercy like?

An. The waters of Siloah.

Qu. Wherein did God shew his justice upon Israel?

An. In delivering them into the hands of their enemies

Qu. Wherein his mercy?

An. In saving some (for saith he, I will not make a full end of you) to continue his Church, ch. 5. 18.

Qu. Were the people so full of wickednesse, that the Lord was so much incensed against them?

An. Yes, they did cast out malice and crueltie, as the fountaine doth her waters, chap. 6. 7.

Qu. Was there no estate cleare?

An. None: neither Prince, Priest, nor people.

Qu. What was their generall sin?

An. Covetousnesse, chap. 6. 13.

Qu. What were their particular sins?

An. The Prince did not execute justice, ch. 5. 28. the Priests did flatter the people in their sins, crying, Peace, peace, when there was no peace, ch. 6. 14. the people were of uncircumcised eares, and tooke delight rather in vaine things, then profitable doctrine, chap. 6. 10.

Qu. All this considered, they could not but see their owne destruction.

An. They did.

Qu. And how did they thinke to escape?

An. By flying to the Temple, where God had promised for ever to be present.

Qu. But how did God answere them?

An. In these words: Will you steale, murder, and commit adultery, and sweare falsly, and burne incense to Baal, and thinke to bee delivered by standing before me in the Temple? No, I have required obedience, and not sacrifice, ch. 17. 10. 22. 23.

Qu. In what manner did Jeremy prophesie their destruction?

An. By the entring of the Assyrians, a mighty Nation, into their Land.

Qu. Rehearse the Prophets words.

An. Loe, house of Israel, I will bring a Nation upon thee from farre, whose quiver is a Sepulchre, and they shall eate thine harvest, and thy bread, they shall devoure thy sonnes and daughters, they shall eat up thy sheepe and thy bullockes, they shall spoile thy vines and thy fig-trees, and they shall destroy with the sword thy fenced Cities, chap. 5. 15. 16. 17.

Qu. Did they not repent?

An. No, but provoked Gods wrath by other sins.

Qu. What were they?

An. Lying, ch. 9. 3. deceit, ch. 9. 4. and dissimulation, chap. 9. 8.

Qu. Might not the Prophet pray for them?

An. He might not.

Qu. What was the reason?

An. God had forbidden him.

Qu. What may we learne from Gods forbidding the Prophet to pray for the people?

An. The power and prevalency of prayer, and the severity of Gods justice.

Qu. May we forbeare to pray for any, from this command of the Prophet?

An. We may not: it was given the Prophet for our instruction, not imitation.

Qu. I am sure, though they could not see their owne danger, yet Jeremy did, as all true Ministers should, relent at their hardnesse of heart.

An. Yes, and wished his eyes were a fountain of teares, chap. 9. 1.

Qu. How came that hardnesse of heart in them?

An. They did glory in their misdeeds.

Qu. What ought a man to glory in?

An. Neither

Answ. Neither in wisdome, ſtrength, nor riches chap. 9. 23.

Qu. *In what then?*

An. Let him that glorieth glory in this, that he knoweth the will of the Lord, for hee it is that ſheweth mercy, judgement, and righteouſneſſe on the earth, chap 9. 24.

CHAP. 10. to 20.

Queſtion.

To whom onely belongeth dominion?

An. To the Lord, mighty in power, and King of Nations, chap. 10. 7.

Qu. *What were the Iſraelites then in leaving him to cleave to Idols?*

An. Sots and fooles, ch. 10. 8.

Qu. *Why?*

An. Becauſe they left the truth, to embrace the worke of errour.

Qu. *What was the worke of errour?*

An. Making of Images, chap. 10. 15.

Q. *Whence were they infected with this infection?*

An. From the Heathen.

Qu. *What other errours had the Heathen?*

An. Divination by Stars, and Soothſaying.

Qu. *Is it not lawfull to feare the conjunction of Stars and Planets?*

An. No.

Qu. *Your reaſon.*

An. Becauſe the Lord in theſe words hath forbidden it: Be not afraid of the ſignes of heaven, though the Heathen be afraid of ſuch, ch. 10. 2.

Qu. *Why may we ſuppoſe God hath forbidden it?*

An. Becauſe the perſwaſion of the Stars dominion over us, croſſes all piety, faith, thankfulneſſe patience, prayer, &c.

Qu. *As long as we abide in ſinne, will the Lord heare our prayers?*

An. No, nor any that pray for us, ch. 11. 13.

Qu. *How odious is ſin?*

Anſw. So odious, that the Land wherein ſinners live ſhall mourne, the herbs of the field wither, and the beaſts and fowles of the aire bee conſumed, ch. 13. 4.

Qu. *By what parable did Jeremy prefigure the deſtruction of the Jewes?*

Anſ. By the parable of the linnen girdle, which he hid in a Rocke, and after certaine dayes comming to take it up, he found it was rotten, and fit for no uſe.

Qu. *Rehearſe the meaning.*

An. That as the girdle cleaveth to the loines, ſo had the Lord tyed the houſe of Iſrael unto him; but ſince they had forſaken him, like the girdle, they ſhould rot, and be caſt off, as fit for no uſe, chapter. 13. 10. 11.

Qu. *How hard is it for an evill man to do well?*

A. As hard as to change the Blackamoores skin, or the Leopards ſpots, ch. 13. 23.

Qu. *Which are the foure plagues God uſually puniſheth ſin withall?*

An. Peſtilence, famine, ſword, and fire.

Qu. *How doe wicked men reward him that tells them of their ſin?*

An. With curſes, as the Jewes did Jeremy, chapter 15. 10.

Qu. *But what doth the Lord for them?*

An. In time of his vengeance favours them, and ſuffers the other to periſh.

Qu. *Fell it out ſo with Jeremy?*

Anſw. Yes: for when the Jewes were led away captive, the enemy gave Jeremy choice to live in his country, or go whither he would, ch. 39. 11. 12.

Qu. *With what pen doth the Divell write iniquity in the hearts of the obſtinate?*

An. With an Iron pen.

Qu. *What is ſignified thereby?*

An. That men accuſtomed to ſin, can hardly bee reclaimed, ch. 17. 1.

Qu. *Will the Lord onely be truſted in?*

An. Yes.

Qu. *What is pronounced againſt them that make fleſh their arme, that is, depend upon men, and forget God?*

An. An heavie curſe, ch. 17. 5.

Q. *How many wayes did Jeremy ſuffer under the hands of the Jewes?*

An. Three manner of wayes: firſt, they curſt and ſpake evill of him: then they took counſell againſt his life: at laſt, they ſmote him and caſt him into priſon, ch. 15. 10. & 18. 18. & 20. 2.

Qu. *What may we learn by theſe his afflictions?*

Anſw. That the true Miniſters of God ſhall alwaies be ſubject to injuries from the Divell and his ſervants.

Qu. *How are all men in the hands of God?*

An. As clay in the hand of the Potter, ch. 18. 6.

Qu. *In what reſpect?*

An. Of their beginning, continuance, and end.

Qu. *What may we learne from hence?*

An. Humility, and watchfull walking.

Qu. *How doth the Prophet complaine of his owne miſery?*

An. He curſes the day of his birth, and the man that brought tidings to his father, ch. 20. 15. 16.

Qu. *Did he well in this?*

An. No, it was a great ſinne in him, there to curſe, where he had no ſmall occaſion to bleſſe, and give God thankes.

Qu. *What may this teach us?*

An. Chriſtian care and circumſpection, that our unruly paſſions may not get the ſtart of us.

CHAP. 20. to 30.

Queſtion.

What were the works commanded the Jewes?

An. To execute juſtice, chap. 22. 3. To deliver the oppreſſed: to favour the ſtranger: To helpe the fatherleſſe and widow: To do no violence, nor ſhed bloud.

Qu. *What were the works they followed?*

An. They builded houſes with bribes, and chambers with extortion. They uſed their neighbours helpe, and paid him not his hire, ch. 22. 13.

Qu. *What followed?*

Anſw. They were led into captivity, their King ſlaine, and left unburied, ch. 22. 19.

Qu. *Who miſ-led the King?*

An. The falſe Prophets.

Qu. *What was their reward?*

An. Woe be unto you that ſcatter the ſheep of my paſture, ſaith the Lord, chap. 23. 1.

Qu. *How did Jeremy propheſie a redreſſe of this inconvenience?*

Anſw. By the comming of Chriſt, the true Paſtour.

Qu. *In what words?*

An. Be-

An. Behold, saith the Lord, I will raise unto David a righteous branch, &c. In his dayes Juda shall be saved, and Israel dwell safely, chap. 23. 5. 6.

Qu. Here was a threatning and a promise, what is signified thereby?

Answ. That as Jeremy did, so the Ministers of God must alwaies mixe comfort with their bitter doctrine.

Qu. When they threaten, what is their doctrine like?

An. A fire, or an hammer that breaketh stone, ch. 23. 29.

Qu. But when they promise, what is it like?

An. Comfortable waters, or precious balme.

Qu. How long lived the Israelites in bondage under the King of Babel?

An. Seventy yeares, ch. 29. 10.

Chap. 30. to 41.

Question.

After their denounced servitude how doth Jeremiah comfort the Jewes?

A. First, with their return again to their Countrey, chap. 30. 1. Secondly, with the destruction of their enemies, chap. 30. 16. Thirdly, with joy, plenty, and peace, ch. 31. 12. 28.

Qu. What assurance did Jeremy give of Gods promise?

Answ. As sure as hee is God of heaven and earth and giveth the Sun to rule the day, and the Moone the night, ch. 33. 20.

Qu. How doth God oftentimes checke the lewd life of Christians?

A. By their better life which are no Christians.

Qu. Your proofe.

An. It may appeare by the example of the sons of Jonadab, ch. 35. 8.

Qu. What did they?

An. Their father gave them a commandement, and it was kept the space of 300. yeares.

Qu. What was the commandement?

An. That none of that stocke or family should drinke wine.

Quest. Of what descent were those sonnes of Jonadab?

An. No Israelites, though more zealous in the service of God then they.

Qu. What inferres this example?

An. That if they thought it a disparagement to breake the vow made unto an earthly father, how much more shamefull should it be for Christians to forget the promise made to the Father of Heaven? They kept their vowes 300. yeres, but Christians (I feare) breake theirs every houre.

Qu. Ye said before that Jeremy was in prison.

An. I did.

Qu. Who did imprison him?

An. King Jehojakim first, and then Zedekiah

Quest. When he was in prison did he neglect his office?

An. No: for now hee could not speake to the Jewes, he sent to them.

Qu. Whom?

An. Baruch.

Qu. With what?

An. With a booke containing all the curses of God against the Jewes.

Qu. Who writ it?

An. Baruch, from the mouth of Jeremy, ch. 36. 4.

Qu. To whom did Baruch reade it?

An. To the Prince, who told the King of it.

Qu. Which King?

An. Jehojakim.

Qu. How did he accept it?

An. He burnt it, ch. 36. 23.

Qu. What did Jeremy then?

An. He wrote another book, ch. 36. 32.

Qu. What learne we by that?

An. Though the wicked would quite deface the Word, yet God will have it still preserved.

Qu. What was the message of the Lord that Jeremy declared to Zedekiah, afterward King?

A. That he should yeeld himselfe to Nebuchadnezzar, and the City should be saved.

Qu. Did Zedekiah regard his counsell?

An. He heard it, but did not performe it.

Qu. What was the hinderance?

A. His Princes, that perswaded him to the contrary.

Qu. What did the Princes to Jeremy?

An. Put him in a dungeon.

Qu. Who wrought his deliverance?

An. Ebedmelech a Moore, and one of the Kings Eunuches, ch. 38. 11.

Qu. What learne you by that?

An. That more faith is sometime found in a stranger, then in a mans own country-man.

Qu. What became of Zedekiah for disobeying Jeremie?

An. His eyes were put out, and his sons slaine before his face, ch. 30. 7.

Qu. How went it with Jeremy?

An. He found favour, as the Lord before had promised, with Nabuzaradan the chiefe Captaine, who gave him liberty and reward, ch. 40.

CHAP. 41. to the end.

Question.

Whom did Nebuchadnezzar make his substitute over the Jewes in Palestina.

An. Gedaliah the son of Ahikim.

Qu. Who slew Gedaliah?

An. Ishmael the son of Nethania.

Qu. Why?

An. In envie of his government.

Qu. What did the people afterward?

An. Went under Johanan into Egypt.

Qu. Had not Jeremy forbidden them so to doe?

An. Yes, but they obeyed not.

Qu. Wherefore did they not obey?

An. They feared war and famine, ch. 42. 14.

Qu. What followed their disobedience?

An. They were destroyed from the least to the most.

Qu. By whom?

An. By King Nebuchadnezzar, that came against Egypt, so that what they feared in their own countrey, (famine and war) fell unto them in anothers.

Qu. What may we learne from hence?

An. That no place nor power secures from the justice of God.

Qu. Who destroyed the kingdome of Babel?

An. Cyrus.

Qu. Who moved him thereunto?

An. The Spirit of God.

Qu. For what cause?

An. Because he gloried in the spoile of Israel, and

and said, we offend not, because they have sinned against the Lord, the hope of their Fathers, chapter 50.7,12.

Qu. *What was Nebuchadnezzar called?*

An. The hammer of the world.

Qu. *Why?*

An. Because he had smitten downe all the Princes and people of the world, ch. 51.23.

THE LAMENTATIONS of *Jeremy*.

Question.

Of whom may we learne true and Christian-like compassion?

An. of the Prophet Jeremy.

Qu. *Wherein?*

An. In lamenting for his Countrey-men, the Jewes, notwithstanding they had reviled him, beaten him, imprisoned him, and tought his death, and all for his good will toward them.

Qu. *Wherein consisted his love?*

A. In daily admonishing them of their sins, that they might repent; and shewing them aforehand what plagues would follow if they repented not.

Qu. *What was it he did lament them for?*

An. Their subversion and overthrow.

Qu. *By whom was their overthrow contrived?*

A. By the Babylonians their cruell enemies.

Qu. *In what manner?*

An. First, they were besieged, then suffered famine, insomuch that they died in the streets, and the mothers devoured their own children, ch. 1.11. & 2.12. Of Princes they became tributaries, ch. 1.1. their joy was turned to teares, chap. 1.2. their freedome to captivity, ver. 3. their gorgeous buildings to a deformed heap, ver. 6. their friends forsooke them, ver. 2. their enemies laugh at them, ver. 7. their valiant men were trodden down: their young men slain: their Virgins deflowred, ver. 15. And, which was the griefe of all griefes, their God had forsaken them: for when they stretched forth their hands, there was none to comfort them, chap. 1.16.17.

Qu. *What may this serve for?*

An. To admonish all Cities of the world, bee they never so famous, never so rich, never so mighty, to beware how they provoke Gods wrath against them through their intolerable impiety.

Qu. *What were their intolerable sins?*

A. Their despising the counsell of the Prophets: their revoking from the truth to embrace falshood and vanity: and their abusing the long sufferance of the Lord.

Qu. *Did the Lord forwarne them of this desolation?*

An. Yes, many hundred yeares before it came, even from the time of Moses, and so from age to age, untill the very houre of their captivity, as appeares Deut. 28.64.65.66.

Qu. *In this extremity what refuge doth the Prophet shew them?*

An. The holy Mount of the God of Mercy.

Qu. *How must they reach unto that Mount?*

A. With the armes of repentance, and patience: with repentance, in confessing their sins, and being sorry for the same: and with patience, in humbly attending the houre of their deliverance.

Qu. *Was this all the Prophet did for them?*

An. No: like an holy and vertuous Pastor, hee joyned by fervent prayer with them, that it would please the Lord to shorten their dayes of wretchednesse, chap. 5.

EZEKIEL.

CHAP. 1. to 10.

Question.

By whom was Ezekiel called to prophesie?

An. By God.

Qu. *Where?*

An. In Chaldea.

Qu. *At what time?*

An. When Jehojakim king of Juda, his mother, and many others, lived in captivity under Nebuchadnezzar, chap. 1.2.3.

Qu. *To what end?*

An. To assure them, though they had yeelded themselves prisoners to the King of Babylon, and had lived in servitude to him five yeares, yet the Lord would remember his promise, and bring them home againe.

Qu. *Did they distrust him?*

An. Yes, and began to murmure.

Qu. *The Lord inspired Ezekiel to speak unto them for their comfort,* chap. 2.2.

An. True.

Qu. *What gather we from thence?*

A. Gods great mercy, & their weaknesse of faith.

Qu. *Did not Ezekiel prophesie before?*

A. Yes: and by the counsell of him and Jeremy, Jehojakim did voluntarily submit to the King of Babel: and therefore to excuse the Prophet, God gives him a new kinde of prophesie.

Qu. *After what sort?*

An. A hand appeares, and delivers him a booke.

Qu. *What was written in the Book?*

An. Woe and lamentation, chap. 2.10.

Qu. *What was he bid to do with the Book?*

An. Eate it: that is, imprint the words thereof in his heart.

Qu. *Are none fit to be Gods messengers, but such as receive his word into their hearts?*

An. No, and meditate thereon, which is called an eating.

Qu. *How was the taste of it in Ezekiels mouth?*

An. As sweet as honey, chap. 3.3.

Qu. *Did the people regard his message?*

An. As they doe now-adayes Gods Preachers, very sleightly.

Qu. *Was he discomforted thereby?*

An. No: God emboldened him, and gave him a fore-head as hard as Adamant, to out-face their rebellion, chap. 3.9.

Qu. *What if he had been discouraged, and given way to their sin?*

An. Then the people dying in their sinnes, their blood should have beene required at his hands chap. 3.18.

Qu. *Who may take heed by this lesson?*

An. All idle and illiterate Ministers.

Qu. *But he teaching them, and they not repenting, how then?*

An. Their blood shall be upon their own heads, chap. 3.18.19.

Qu. *How did Ezekiel prophesie the destruction of Jerusalem?*

An. By

An. By the parable of his haire, the one part whereof they should burne, the other cut with a sword, and scatter the third in the wind, ch. 5. 2.

Qu. *What did this signifie?*

Answ. The one part of the people should die through famine: the second be slain: and the third led into captivity, chap. 5. 12.

Qu. *This, all this while is threatning: how doth the Prophet comfort them?*

An. By shewing that a remnant should be saved, and they should be displeased at their sins, and find mercy, chap. 6. 8.

Qu. *How did God deliver that remnant in time of vengeance?*

A. By setting a marke upon them, whereby they are knowne, as he doth upon all his elect, ch. 9. 9.

Qu. *Rehearse the Prophets words of their deliverance.*

A. As sure as I live (saith the Lord) I will bring you from the people, and will gather you out of the countries, wherein you are scattered, with a mighty hand, and with a stretched out arme, and in my wrath powred out, ch. 20. 33. 34.

Chap. 10. to 20.

Question.

AFter Jehoiakim and the rest were led into captivity, those that remained still in Judea, how did they live?

An. Like murderers and Idolaters, chap. 11. 6.

Qu. *Who misled them?*

Ans. Jazaniah the son of Zur, and Pelatiah the son of Benajah.

Qu. *What did they boast of?*

An. That God had utterly forsaken those that were in captivity, and given the Land unto them in possession, ch. 11. 15.

Qu. *How was that reproach punished?*

An. Pelatiah, one of their chiefe Princes, was stricke with sodaine death, chap. 11. 13.

Qu. *What may we learne by that example?*

An. That it is dangerous to misjudge of Gods secret judgements.

Q. *What doth Ezekiel say against false Prophets?*

An. That they should bee consumed in the midst of their vanities, ch. 13. 14.

Q. *How did the false Prophets seduce the people?*

A. By sowing pillowes under their elbowes, and covering their heads with vailes, dawbing up their building with untempered mortar.

Qu. *What is the meaning of that?*

An. They flattered them with security, and blinded their eies with false delusions, ch. 13. 18.

Qu. *Why doth God send false Prophets and unlearned Preachers amongst his people?*

An. For their ingratitude; because they doe not hearken unto the true Prophets & Preachers when they have them: a fault to be much feared in England at this time.

Qu. *How speed the people that hearken unto those lying Prophets?*

A. They shall be cut of with the Prophets: The punishment of that Prophet shall be as the punishment of him that seeketh unto him, ch. 14. 10.

Qu. *In the time of Gods wrath may the wicked presume of safety, for being in company with the godly?*

An. No.

Qu. *Your proofe.*

An. If (saith the Lord by Juda) I send my sword through this Land, and say unto it, Destroy both man and beast in it: though Noah, Daniel, and Job were in the midst of it, they should deliver neither son nor daughter, but their owne soules, by their righteousnesse, chap. 14. 17. 18.

Qu. *How doth God often times punish us for sin?*

An. Even by the same means by which we made our selves to sin: as violence with violence: lust with lust: and as he did with the Israelites, which caused the Egyptians, Assyrians, and Chaldeans to punish them for Idolatry, amongst whom they had learned Idolatry, chap. 16. 37. 39.

Qu. *Will God punish one for the sin of another?*

An. No: every soule that sinneth shall suffer: the sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the son: but the righteousnes of the righteous shall be upon him, and the wickednesse of the wicked shall be upon himselfe, chap. 18. 20.

Qu. *How is it said then, that God will punish the sins of the fathers upon the children, to the third and fourth generation?*

An. That is meant, if the children continue in the sins of their fathers: or in some temporall punishment; such as are losses of goods, which their fathers got by unlawfull meanes.

Qu. *What are unfruitfull Christians like to?*

An. To Vine branches, which having lost their fruit, are utterly unfit for any thing but the fire.

Qu. *How doth God smite men before he chooseth them?*

An. In their corrupt nature like a wretched infant, polluted in their blood, unable to help themselves.

Qu. *What doth God doe to them to make them live?*

Ans. He, whose word is his deed, saith to them in this their wretched estate, Live, ch. 16. 6.

Qu. *If the righteous man become wicked, what is his reward?*

An. Condemnation.

Qu. *If the wicked forsake his wickednesse, and live uprightly, what is his reward?*

An. Forgivenesse, chap. 18. 26. 27.

Chap. 21. to 37.

Question.

WHat sins, beside Idolatry, hastned the destruction of Jerusalem?

An. Murdering the Prophets, oppressing the strangers, neglecting the fatherlesse and widow, profaning the Sabbath, sowing dissention, committing of incest, taking of bribes, usury, and extortion, ch. 22. 7. 8. 9. 10. 11. 12.

Qu. *Doe all these sins live at this day?*

An. Yea, in as ranke manner as they did then.

Qu. *What is then to be feared?*

An. Lest we shalbe punished as they were.

Qu. *You spake before of the Parable of the haire, wherein Ezekiel shewed the manner of Jerusalems overthrow: shew me by how many figures and Parables he taught.*

Ans. By fifteen; whereof one being past before, there remaines fourteen unspoken of.

Qu. *Rehearse them in order: what is the first?*

An. The parable of the six men, that came with swords, and one in white cloathing, with pen and inke in his hand, chap. 9.

Qu. *What*

Qu. *What doth that signifie?*
An. The fierce Souldiers, that should enter into Jerusalem: and by him in white, the mercy of the Lord to marke such as should be saved.

Qu. *What is the second?*
An. The vision of the man in white, that tooke burning coales from the Altar, and scattered them abroad, ch. 10.

Qu. *What doth that signifie?*
An. The burning of the City of Jerusalem.

Qu. *What is the third?*
Ans. The Parable of Ezekiels carrying forth of his stuffe out of the citie by night, chap. 11.

Qu. *What doth that signifie?*
An. That even so the Israelites should bee led with their burthens into captivity.

Qu. *What is the fourth?*
An. Of eating bread with trembling, and drinking water with bloud, ch. 12.

Qu. *What is signified by that?*
An. The torments of mind, and affliction of body that should accompany the Israelites.

Qu. *What is the fift?*
An. Setting up a wall, and dawbing it with untempered mortar, chap. 12.

Qu. *What doth that signifie?*
An. The false doctrine of the Prophets, when one did tell a lye, another would maintain it.

Qu. *What is the sixt?*
Answ. The parable of the Vine without fruit, chap. 15.

Qu. *What doth that signifie?*
An. That if Jerusalem, which was the Congregation that God had taught, did not bring forth fruit of good living, according to his doctrine, like the barren Vine it should be throwne into the fire.

Qu. *What is the seventh?*
An. The two Eagles, chap. 17.

Qu. *What doth that signifie?*
An. The two Kings of Egypt and Babylon, ordained for the scourge of Jerusalem.

Qu. *What is the eighth?*
An. The parable of the Lion and Lions whelps, that were given to raven and devoure, and at last were taken in trailes, chap. 19.

Qu. *What doth that signifie?*
An. By the Lion is signified Jehoachaz, and by the whelps his two sons, Jehojakim and Jehojakin, which devoured the bloud of the Prophets, and at last were all three taken in the snares of the kings of Egypt and Babylon.

Qu. *What is the ninth?*
An. The parable of the Forrest, consumed with fire.

Qu. *What doth that signifie?*
An. Jerusalem, compared to a Forrest, should be consumed with fire, chap. 22.

Qu. *What is the tenth?*
An. The parable of the two sisters, Aholah and Aholibah, which were proud, lascivious, and incontinent.

Qu. *What doth that signifie?*
An. The Kingdomes of Juda and Israel, which became Idolaters both; and therefore are compared to unchaft women, that forsake their husbands to follow strangers, chap. 23.

Qu. *What is the eleventh?*
An. The parable of the bad shepheards, that fed and cloathed themselves of their flockes, yet neglected the care of them, suffering them to be scattered and devoured.

Qu. *What doth that signifie?*
An. Careleſſe Magistrates, that being set to rule and governe the people (so they may live at ease) care not what becomes of their charge, but vex them with all tyranny and cruelty, chap. 34.

Qu. *What is pronounced against such Magistrates?*
An. The Lord will rise up against them, and require the bloud of the people at their hands.

Qu. *What is the twelfth?*
An. That of the field of dead bones, wherein Ezekiel was brought by the Spirit of God, ch. 37.

Qu. *What doth that signifie?*
An. That as God in the sight of Ezekiel did gather the dead bones together, cloathed them with sinewes and flesh, and breathed life into them, raising them in the perfect shapes of men, as they had lived before: so sure it was, and much more certaine, that he was able to bring backe his children from captivity.

Qu. *Of what is that a signe unto us else?*
A. Of the resurrection of our bodies after death.

Qu. *What is the thirteenth?*
Anſ. The parable of the seething pot, wherein were divers joints, which were taken out peecemeale, and the pot left emptie, to melt upon the coales.

Qu. *What doth that signifie?*
An. The hot vengeance of God against Jerusalem, the destroying of the people by little and little, and the trying of the remnant like metall in the fire.

Qu. *What is the fourteenth?*
An. The parable of the death of Ezekiels wife.

Qu. *What doth that signifie?*
An. That as God tooke from him her that was the pleasure of his eyes; so would hee pollute his Sanctuary, that was the pride and pleasure of the Israelites, chap. 24.

Qu. *Against what strange nations doth Ezekiel prophesie?*
Anſ. Against the Ammonites, Moabites, Idumans, Philistines, Tyre, Zidon, Egyptians, Assyrians, Gog and Magog; and in them, against all the enemies of Gods Church.

Qu. *What did Ezekiel prophesie against these people?*
An. Destruction.

Qu. *Why?*
An. Because they rejoiced at the misery of his people, and were as pricking thornes to the house of Israel.

Qu. *How should they be destroyed?*
An. In the same manner that they had destroyed the Jewes, and with more cruelty.

Qu. *By whom?*
An. By the Babylonians.

Qu. *Of what comfort did Ezekiel prophesie, besides the returne of the Jewes?*
An. Of the comming of Christ, the true Shepheard, that should give his life for his sheep, chapter 34. 22.

Qu. *That, and all other blessings of God, why are they bestowed upon us?*
An. Not for our deserts, but through the mercy of God, ch. 36. 22.

Chap. 37. to 40.

Question.

WHat doth Ezekiel prophesie of in these last Chapters?

An. Of

An. Of the re-edifying of the City and Temple of God, of the service and orderly government that should be amongst them, as had bin before.

Qu. *What is meant by the waters, that Ezekiel saw goe from the Temple?*

An. The graces that should bee bestowed upon the Church under the Kingdom of Christ, ch. 47. 1.

Qu. *What is meant by the rising of the waters?*

An. That Gods graces should encrease, not decrease, chap. 42. 5.

Qu. *What by the multitude of trees that stood on the one side, and on the other of the waters?*

An. The multitude of those that should be refreshed by the doctrine of Christ.

Qu. *What by the meeting of those severall waters into Sea?*

An. That all the world should be refreshed with the Gospel, and bee as it were one Temple to the Lord.

Qu. *What is meant by the wholsomnesse of the waters?*

An. The purity and wholsomnesse of the Doctrine of the true Church.

Qu. *What by the fishers?*

An. Gods preachers.

Qu. *What by the multitude of fishes?*

An. The numbers of hearers.

Qu. *What by the marishes and miery places?*

An. The wicked and reprobate.

Qu. *What by the fruitfulnesse of trees that grew each side?*

An. The prosperity of the faithfull.

DANIEL.

Chap. 1. to 4.

Question.

Qu. *When was Daniel called?*

An. In the time that Ezekiel lived, and when the Jewes were captive in Babylon.

Qu. *Who was King of Babylon?*

An. Nebuchadnezzar.

Qu. *Besides the people, what did Nebuchadnezzar bring with him from Jerusalem?*

An. The vessels of the Temple of the Lord.

Qu. *What did he with them?*

Answ. Placed them in the Temple of his God, chap. 1. 2.

Q. *How did Nebuchadnezzar dispose of the Jews?*

Answ. Hee commanded Ashpenaz the Master of the Eunuches, to cull out of the Hebrewes sonnes certaine that might bee trained up to serve him chap. 1. 3.

Qu. *What kind of persons should those sons be?*

An. Such as were noble, wittie, and of comely stature.

Quest. *What should be done unto those young Gentlemen?*

An. They should be instructed in the language and science of the Chaldeans, chap. 1. 4.

Qu. *To what purpose?*

An. That so they might forget their own Country, and their Countries Religion.

Qu. *How long should they bee trained on this fashion?*

An. Three yeeres, chap. 1. 5.

Qu. *What allowance should they have?*

Answ. Meat and drinke from the Kings Table chap. 1. 5.

Qu. *Who were the chiefe amongst them?*

An. Daniel, Sidrach, Meshach, and Abednego.

Qu. *How did those like of the Kings allowance?*

An. They would not eat of it.

Qu. *Why?*

An. Because they would not be defiled with the portion of the Kings meat, which was given them, to make them forget their accustomed sobriety, chap. 1. 8.

Qu. *What did the chiefe of the Eunuchs then?*

An. Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed, chap. 1. 10.

Qu. *But what did Daniel?*

Ans. Intreated the Governour to try them ten dayes with pulse and water, and if at the ten daies end they looked not so well as their fellowes, hee should deale with them as hee thought good, chapter 1. 12.

Qu. *Did their Governour give consent?*

An. Yes.

Qu. *And how were they at ten dayes end?*

An. They were in better liking then all the rest that did eat of the portion of the Kings meate, chap. 1. 15.

Qu. *What may we learne by that?*

An. That with the blessing of God, the poore mans dish is as cherishing, as the rich gluttons delicates.

Qu. *What gifts did God bestow upon these foure children?*

An. The gifts of knowledge and understanding.

An. *Beside those, what gave he to Daniel?*

Answ. The gift of prophesie, and to interpret dreames and visions, chap. 1. 17.

Q. *When they were brought before the King, how did he like of them?*

An. Hee found them wiser then all his Enchanters and Astrologers, chap. 1. 20.

Qu. *What did the King then?*

An. Dreamed a Dreame, which he could not remember, chap. 2. 1.

Qu. *Of whom did he take counsell?*

An. Of his Enchanters, chap. 2. 2.

Qu. *Did they tell him what his dreame was?*

An. No, they could not, chap. 2. 10.

Qu. *How did the King take it?*

An. He commanded not onely they, but all the Wise men of Babel should bee put to death, of which number was Daniel, Sidrach, Meshach, and Abednego, chap. 2. 12.

Qu. *How did they escape?*

An. Daniel entreated respit of the King, and he would tell him his dreame, and the interpretation thereof.

Qu. *Did the King give him respit?*

An. He did, chap. 2. 16.

Qu. *Whither went Daniel then?*

An. To his other brethren, chap. 2. 17.

Qu. *What to doe?*

An. To have them joyne in prayer with him to their God, that it would please him to reveale this mystery unto him, chap. 2. 18.

Qu. *What successe had they in their prayer?*

An. God shewed Daniel the Dreame, and the interpretation thereof, chap. 2. 19.

Qu. *What was the Dreame?*

An. An Image, the head whereof was gold, the breast and armes silver, the belly and thighs brasse, the legs iron, and the feet part iron part clay.

Quest. *How long did it seeme to stand before the presence of the King?*

An. Till a ſtone cut without hands, ſmote it in Peeces, and ſcattered it like the chaffe of ſummer flowers.

Qu. *What became of the ſtone?*

A. It turned to a great mountaine, and filled the whole earth, ch. 2. 31. to 35.

Queſt. *What was Daniels interpretation of the dreame?*

An. By gold, ſilver, braſſe, and iron, were meant the foure Monarchies of the world.

Qu. *Which was likened to gold?*

An. The Babylonians.

Qu. *Which to ſilver?*

An. The Perſians.

Qu. *Which to braſſe?*

An. The Macedonians.

Qu. *Which to iron and clay?*

An. The Romans. And as theſe metals did excell one another in goodneſſe; ſo ſhould the foure Ages: growing ſtill worſe and worſe, till the comming of Chriſt.

Qu. *What is meant by the ſtone?*

An. The Kingdome of Chriſt, that ſhould come at the end of theſe; which ſhould overthrow the laſt, and remaine when all the reſt were extinct.

Qu. *How did the King reward Daniel for the interpreting of his dreame?*

An. Made him a great man, a chiefe Ruler over the Province of Babel.

Qu. *In this proſperity did Daniel forget his brethren?*

An. No: he made requeſt to the King for them, and he advanced them likewiſe to great offices.

Qu. *In what place?*

An. In the Province of Babel, but Daniel ſate as chiefe Judge in the Kings gate, ch. 2. 49.

Qu. *What befell afterward?*

An. The King ſet up an Image, and commanded it to be worſhipped.

Qu. *Where did he ſet it up?*

An. In the plain of Dura.

Qu. *What was the penalty of them that did not bow to this Image?*

An. To be burnt in a fiery furnace.

Qu. *To what end did the King ordaine this Ceremony?*

An. Becauſe he feared the Jewes (by their Religion) would have altered the ſtate of his Commonwealth, and therefore he meant to bring all to one kinde of Religion.

Qu. *Who refuſed to worſhip this Image?*

An. Sidrach, Meſhach, and Abednego.

Qu. *How were they dealt with?*

An. Accuſed, and brought before the King.

Queſt. *Why brought they not Daniel as well as them?*

Anſ. It ſeemed they were affraid to accuſe him, by reaſon of his great favour and authority with the King.

Qu. *What did the King to Sidrach, Meſhach, and Abednego?*

An. Threatned them firſt; but when they would not yeeld, hee commanded them to be bound, and caſt into the burning furnace.

Qu. *Were they deſtroyed by the fire?*

An. No, their God in whom they truſted, ſent an Angel unto them, that preſerved them, and burnt the Kings officers, chap. 3.

Qu. *What did this to the King?*

Anſw. Aſtonith him, ſo that he bade them come forth.

Queſt. *When they came forth, was any thing about them periſht?*

An. Not ſo much as an haire of their heads, nay, their garments retained not ſo much as any ſcent of the fire, ch. 3. 27.

Qu. *Why was this miracle done?*

An. As well to confirm the faith of his ſervants, as to make the King confeſſe the God of heaven to be of power above his Idols.

Qu. *Did the King make any ſuch confeſſion?*

Anſw. Yes, and ordained a law, that whoſoever blaſphemed the God of Sidrach, Meſhach, and Abednego, ſhould be torne in peeces, ch. 3. 29.

CHAP. 4. to 8.

Queſtion.

Did the King dreame againe after this?

An. He did.

Qu. *What was his latter dreame?*

An. A Tree in the midſt of the earth, tall and ſpreading, ſo that the Fowles of the aire did build in it, the beaſts of the field were covered with the ſhadow, and all fleſh fed of the fruit thereof. Then he beheld a Watch-man and an Angel deſcending from heaven, that ſaid, Cut downe the tree, break his branches, ſhake off his leaves, and ſcatter his fruit, that the beaſts may flee from under it, and the birds from off the branches: Nevertheleſſe leave the ſtumpe of the root in the earth, and bind it with a band of Iron amongſt the graſſe, and let it be wet with the dew of heaven, and let his heart be changed from man to beaſt, and let his portion be amongſt the beaſts of the field, till ſeven times be paſt over him, ch. 4. 8. to 13.

Qu. *What was Daniels interpretation?*

An. That the tree did repreſent the Kings perſon: the height, breadth, and fruitfulneſſe thereof, his magnificence and pompe: the cutting of it downe, his diſpoſition to live amongſt the beaſts of the field for ſeven yeares, till he did confeſſe the moſt high to beare rule over the Kingdomes of men, and to diſpoſe of them according as hee pleaſeth.

Qu. *What are wee to believe of the Kings being driven out among the beaſts?*

An. Not that he was truly changed into a beaſt, but that his reaſon being taken from him, he was deprived of his Kingdome, and lived ſeven yeares among beaſts.

Qu. *Why did God ſend this viſion to the King?*

An. To admoniſh him of his intolerable pride and blaſphemy.

Queſt. *Was hee converted at the interpretation thereof?*

An. No: but continued ſtill in his pride, till God drawe him from his Kingdome.

Qu. *When was he reſtored?*

An. At the end of ſeven yeares, when hee confeſſed his ſinne, and glorified God.

Qu. *What became of him afterward?*

An. His Kingdome was augmented, and he died in peace, ch. 4. 31.

Qu. *Who ſucceeded him?*

An. Evil-Merodach, and then Balthazzar.

Qu. *What did Balthazzar?*

A. Made a feaſt to a thouſand Princes, and drank wine.

Qu. *At what time?*

An. Even when Darius had beſieged the City.

Qu. *What Plate had he to drinke in?*

An. The holy Veſſels of the Lord, which Nebuchadnezzar brought from Jeruſalem.

Qu. *Wha*

Qu. Who drank in them?
An. He, his Princes, Wives, and Concubines.
Qu. Was God displeased therewith?
An. Yes.
Qu. How did he shew his displeasure?
An. By a hand-writing upon the wall.
Qu. What was the writing?
An. God hath numbred thy Kingdome, and hath finished it. — Mene.
Thou art weighed in the ballance, and found too light. — Tekel.
Thy Kingdome is divided to the Medes and Persians. — Peres.
Qu. Who read it?
An. Daniel.
Qu. What was his reward?
An. A purple robe, a chaine of Gold, and to bee made the third Ruler in the Kingdome, ch. 5.
Qu. How long lived Belshazzar after this?
An. He was slaine that night.
Qu. Who succeeded him?
An. Darius.
Qu. How old was he when he took the Kingdome?
An. Threescore and two yeeres old, ch. 5. 31.
Qu. What favour found Daniel with Darius?
An. He made him one of the three that commanded an hundred and twenty Governors, which were set over the whole Kingdome of Babylon, chap. 6. 1.
Qu. How did his fellow Officers take it, that hee being a stranger, should be equall with them in authority?
An. Envied him.
Qu. Was that all?
An. No: they laid a snare to entrap his life.
Qu. How was that?
An. They caused the King to make a Decree, and seale it, that whosoever did preferre any petition either to God or man, for thirty dayes (but to the King) should be cast into the Lions den.
Qu. How did they know this would entrap Daniel?
An. Because they knew that hee was religious, and thrice every day used to pray unto his God.
Qu. Did Daniel for this Decree refraine from prayer?
An. No.
Qu. Why?
An. Because hee knew it was better to disobey man then God.
Qu. Where did his enemies espie him at prayer?
An. In the window of his house, which opened toward Jerusalem.
Qu. Did they straightway attach him?
An. No, they told the King first.
Qu. How did he take it?
An. He was much grieved for Daniel.
Qu. He might then have pardoned him.
An. He could not, because of the Law.
Qu. How then?
An. Daniel was attached, and throwne into the Lions den, and a stone put upon the mouth of the Cave.
Qu. Where was the King at that time?
An. In presence, and sealed the stone with his Signet, that the Law might be throughly executed.
Qu. What said the King to Daniel when hee was let downe?
An. He comforted him.
Qu. How?
Answ. In these words, Thy God whom thou alwaies serv'est, even he will deliver thee.
Qu. Whither went the King then?
An. To his Palace.
Qu. How did he rest all night?
An. He could not sleep, ch. 6. 18.
Qu. What did he in the morning?
An. Rose early, and came to the Cave.
Qu. What said he when he came thither?
An. Cried aloud, and asked Daniel if his God had delivered him.
Qu. What answered Daniel?
An. That God had sent an Angel, and stopt the mouthes of the Lions, chap. 6. 22.
Qu. Was Daniel then taken up?
An. Presently, and his Accusers, their Wives and children cast downe in his stead.
Qu. How did the Lions use them?
An. Tore them in pieces.
Qu. What did this miracle work in Darius?
An. Two things; great joy, and a publication of a Decree.
Qu. What was the Decree?
An. That all Nations should tremble and feare before the God of Daniel.
Qu. What was the first vision that Daniel saw?
An. The vision of the foure beasts.
Qu. What is understood by that?
An. The foure Monarchies before spoken of.
Qu. Of the foure which was the worst?
An. The Romane Monarchy.
Qu. Why?
An. Because in it sprang up the most persecutors of the Church of God, chap. 7. 25.

Chap. 8. to 12.

Question.

WHat was Daniels second vision?
An. The Ramme with two hornes, and the Goat with one.
Qu. What is understood by the Ramme with two hornes?
An. Darius, and his two Kingdoms of the Medes and Persians.
Quest. What understand you by the goat with one horne?
Ans. Alexander, sole King of Macedonia, that slue Darius, and became Monarch of the world.
Qu. Who succeeded Alexander?
An. The Empire was divided into foure parts, by foure of his Princes: whereof Cassander had Macedonia: Seleucus, Syria: Antigonus, Asia the lesse: and Ptolomeus, Egypt.
Qu. Who succeeded Seleucus?
An. His son Antiochus.
Qu. What was he?
Answ. A great Persecutor of the Church, chapter 8. 12.
Qu. How was he put downe?
An. By the hand of God.
Qu. Did Daniel see the end of their captivity?
An. Yes, and was told in a vision, how many yeares it should be from the building of the Temple to the comming of Christ.
Qu. How many yeares should that be?
An. Foure hundred thirty foure yeares.

HOSEA.

CHAP. 1. to 6.

Question.

When did Hoseh prophesie?

An. In the dayes of Vzziah, Jotham, Ahaz, and Ezekiah Kings of Juda, and in the dayes of Jeroboam King of Israel, chap. 1. 1.

Qu. How long did he prophesie?

An. Seventeen yeeres.

Qu. Wherein stood his doctrine?

An. In alluring and deterring.

Qu. How did he allure the people?

An. By the sweetnesse of Gods promises.

Qu. What to doe?

An. To obey and love him.

Qu. How did he deterre them?

Answ. By threatning Gods plagues to fall upon them.

Qu. For what?

An. For their vicious and wicked living.

Qu. Was Idolatry used in those dayes?

An. Very much.

Qu. Where?

A. In the Synagogue, and other places.

Qu. What doth the Prophet call the Synagogue?

An. Diblaim, that is, Rottennesse.

Qu. What doth he call the people?

An. Gomor, that is, Corruption, the daughter of Rottennesse.

Qu. Why doth he use those termes?

Answ. To shew the filthinesse of their Idolatry, chap. 1.

Qu. What is the fruit of that corruption?

An. Lo-ammi, that is, not my people.

Qu. What is understood by that?

An. That so long as we delight in sinne, wee are not Gods people.

Qu. What is the fruit of sin?

An. Destruction.

Qu. What causeth destruction?

An. Want of knowledge, chap. 4. 6.

Qu. How commeth want of knowledge?

An. By neglecting Gods Word.

Q. What do we fall into for want of knowledge?

An. Into all manner of sinnes, as swearing, lying, killing, stealing, and whoring, chap. 4. 2, 3.

Qu. What is requisite for the preventing of these evils?

An. Instruction.

Qu. From whom?

An. From the learned.

Qu. What will the Lord doe to the Minister that is not able to instruct?

A. Cast him off.

Qu. What to the people, that being instructed, doe not follow that?

A. The same, chap. 4. 6.

CHAP. 6. to 14.

Question.

What is the fruit of affliction?

Answ. It causeth us to seeke to God, as the wounded to the Physician.

Qu. Will God be ready to receive us?

An. Yes, and to heale us, as he did hurt us.

Qu. How must we come unto the Lord?

An. With obedience in heart towards him, and love towards our neighbour, cha. 6. 6.

Qu. How will he entertaine us?

An. Hee will bee our God, and we shall bee his people, chap. 2. 23. Hee will be joyned unto us as the Bridegroome to his Bride, never to be forgotted, chap. 2. 20.

Quest. But if we keep aloofe, and come not to him, what will he doe?

A. He will forsake us, as we forsake him.

Qu. Of what continuance are the afflictions of his people?

An. Of but a moment, of a very short stay.

Qu. Give a proofe.

An. After two dayes hee will revive us, in the third, he will raise us up, chap. 6. 2.

Q. To what is the righteousnes of man compared?

An. To a morning cloud, which is straight dispersed; and to early dew, which soon dries up.

Qu. For what doth the Prophet complain against the King?

An. For surfetting and excesse, cha. 7. 4.

Qu. For what against the people?

An. For flattering the King in his wickednesse, chap. 7. 1.

Qu. For what else?

An. When they cryed, they did not cry to him, chap. 7. 4. When they sought helpe, it was at the hands of men, chap. 7. 11.

Quest. How doth God deale with us, when we flye from him to the helpe of men?

An. Spreads a net before our feet, and entangles us in our owne devices, cha. 7. 12.

Qu. Whither did Israel flye for helpe?

An. To Egypt.

Qu. What found they there?

An. Nettles in their pleasant places, and thorns in their Tabernacles, chap. 9. 6.

Qu. How were they plagued at home?

An. With famine and slaughter.

Qu. With famine how?

A. The flowre and the Wine-presse did not feed them, and the new wine failed them, cha. 9. 2.

Qu. With slaughter how?

An. Ephraim (saith the Lord) shall bring forth his children to the murderer, cha. 9. 13. & 14. 1.

Qu. Was this the last of their punishments?

An. No, Samaria the chiefe City of Israel, was destroyed as the some upon the waters, chap. 10. 7. and the rest of the Cities the sword fell upon, and devoured them, chap. 11. 6.

Qu. What became of the people that survived?

A. They were led captive into Assyria, ch. 11. 5.

Q. How doth God expresse the terrour of his judgments against the wicked?

An. In comparing himselfe to a whirle-winde, them to chaffe; himselfe to a Lion, and them to his prey, whom he will scatter and devoure, chapter 13. 3, 7.

Q. How doth he expresse his favour to the godly?

An. He will say to death, I will bee thy death! and to the grave, I will bee thy destruction for their deliverance, cha. 13. 14.

Quest. How doe the wicked measure the favour of God?

An. By outward prosperity, chap. 12. 8.

Q. How do the godly measure the favour of God?

An. By inward graces.

Q. How might Samaria, and the whole Kingdom

of Israel have avoided their ruine?
An. By harkening to the Prophet, that told them of it long before.
Qu. Are not we admonished in the like manner in these dayes?
An. Yes.
Qu. By whom?
An. By Gods Preachers.
Qu. What must we learne?
An. By the harmes that fell to Israel, to avoid the like threatned to us, if we forsake not our wickednesse.

JOEL.

Question.

What doth Joel teach?
An. Repentance.
Qu. How?
An. By telling Juda of her great plague that was fallen upon them for their sinne.
Qu. What was the plague?
An. Famine.
Qu. In what manner?
Answ. Their corne and fruit-trees were destroyed.
Qu. How?
Answ. By Caterpillars, and other cankerous Wormes, chap. 1. 4.
Qu. What was the efficient cause of this plague?
An. Drunkennesse and surfeiting, chap. 1. 5.
Qu. What was the effect?
A. Men howled, and cattell pined, ch. 1. 10. 18.
Qu. What is the meanes to avoid such and the like plagues?
An. Repentance and prayer, chap. 1. 14.
Quest. But Juda, not reformed by this plague, what other doth Joel prophesie shall fall upon them?
An. The sword.
Qu. By whose practice?
An. The King of the Assyrians.
Quest. What kinde of fellow doth he describe him to be?
An. One, before whose face should stand terrour, and behinde his backe destruction, chap. 2. 3. 6.
Quest. How doth hee teach them to avoide this plague?
An. By repentance likewise, and Prayer.
Quest. What doth the Lord promise, if we doe repent?
Answ. For scarcity, abundance: I will send you corne, and wine, and oyle, (saith the Lord) and you shall bee satisfied, chap. 2. 19. And for warre, peace: I will remove far from you your enemies, chap. 2. 20.
Qu. What doth he promise beside?
A. Increase of spirituall grace, and the confusion of them that were their enemies, cha. 3. 17, 18.

AMOS.

Question.

Of what birth was Amos?
An. A poore Heardsmans son.
Qu. Where was he borne?
Answ. At Tecoa, a poore Towne, six miles from Jerusalem.
Qu. In whose dayes did he prophesie?
An. In the dayes of Uzziah King of Juda, and Jeroboam King of Israel.
Qu. How doth he procure authority to his doctrine, considering he was of so base a parentage?
Answ. By saying that his words are the words of God, chap. 3. 3.
Qu. Against whom doth he first prophesie?
An. Against Damascus, the Philistines, Tyre, the Idumeans, Ammonites, and Moabites.
Qu. What was his purpose in that?
An. To shew, if God punished the sinnes of such as had scarce any knowledge of him, much more would he afflict the Jewes, whom he had from age to age nursed up in his discipline.
Qu. Against whom doth he next prophesie?
An. Against the Kingdomes of Israel and Juda.
Qu. What sins of theirs doth he finde out?
An. Cruelty, presumption, security, and lacke of pity, hoording up of corne, and covetousnesse.
Qu. How were they cruell?
An. They turned judgement into Wormewood, that is, instead of equity they executed oppression, chap. 5. 7.
Qu. What was their punishment for that sin?
An. They should build houses, and not dwell in them, and plant vineyards, and not eat the grapes thereof, chap. 5. 11.
Qu. Why?
An. Because the foundation was laid by the ruine of the poore.
Qu. How were they presumptuous?
An. Notwithstanding Gods threatnings, they still thought themselves innocent.
Qu. How doth he reprove that sin?
An. By asking a question.
Qu. What is the question?
An. Can a Trumpet be blowne in the City, and the people not be affraid? That is, Can God by his Prophets cry out against sin, and the people thinke there is no sin? chap. 3. 6.
Qu. How were they secure?
An. They stretcht themselves upon beds of Ivory, ate the Lambes of the flocke, had Musicke, drunke wine in bowles, but no man pitied the poore, chap. 6. 4, 5, 6.
Qu. What is the punishment of such people?
An. Their feasts shall bee turned to mourning, their songs to lamentation, and their ease to unrest, chap. 8. 10. 12.
Qu. How were they covetous?
An. They swallowed up the poore, chap. 8. 4.
Qu. How was that?
An. By hoording up things necessary for food and cloathing, and so procuring a dearth, that they might sell deare even the very refuse of their merchandize, and make their great measure small, and their weight little, chap. 8. 5, 6.
Qu. What hath the Lord sworn he will doe to such people?
An. He hath sworne by the excellency of Jacob, that hee will never forget any of their workes, chap. 8. 7. Though they digge into hell, thence hee will fetch them: though they climbe up to heaven, from thence he will bring them: though they sinke into the bottome of the sea, there hee will command the Serpent to bite them; and though they go into captivity, he will follow them with the sword, and set his face against them, there shall be no way for them to escape, chap. 9. 2, 3, 4.

OBADIAH.

Question.

What sin doth Obadiah complaine of?

An. The lacke of charity.

Qu. *In whom?*

An. In brother towards brother.

Qu. *Who were they?*

An. The Edomites against the Israelites.

Qu. *How were they brothers?*

An. The Edomites came of Esau, and the Israelites of Jacob.

Qu. *What wrong did the Edomites to the Israelites?*

An. Joyned with their enemies, rejoiced at their destruction, and holpe to beare away the spoile, chap. 1. 11, 12, 13.

Qu. *How did God punish them?*

An. He made the house of Jacob a fire, and the house of Joseph a flame, and set the Edomites betweene them, as stubble to be devoured, cha. 1. 18.

JONAH.

Question.

Whither was Jonah sent?

An. To Niniveh the chiefe City of the Assyrians.

Qu. *What to doe?*

An. To preach.

Qu. *Did he obey the commandement of God?*

An. No, he broke it.

Qu. *How?*

An. He went another way.

Qu. *Whither?*

An. To Tarshish.

Qu. *What moved him so to doe?*

An. His owne reason.

Qu. *Why?*

Answ. Because hee thought, if the Jewes repented not by his doctrine, much lesse would the Heathen.

Qu. *How did he for a passage?*

An. Hired a ship, and paid his faire.

Qu. *When he was at sea what happened?*

An. A tempest.

Qu. *Who caused that tempest?*

An. God.

Qu. *To what end?*

An. To check the disobedience of Jonah.

Qu. *What did he during the tempest?*

An. Sleepe.

Qu. *What did the Mariners?*

Answ. Studied to finde the cause of this disturbance.

Qu. *After what manner?*

An. By casting lots.

Qu. *To whom fell the lot?*

An. To Jonah.

Qu. *What did the Mariners with Jonah?*

An. Threw him into the sea.

Qu. *By whose counsell was Jonah cast into the sea?*

An. By his owne.

Qu. *Why did he counsell against himselfe?*

Ans. His conscience drew from him, both his sin, and the punishment due to it.

Qu. *Was he drowned?*

An. No: though his sinne deserved it, yet God preserved him.

Qu. *How?*

An. He sent a Whale that swallowed him.

Qu. *What followed?*

An. The tempest ceased, and the Mariners glorified God.

Quest. *But what did Jonah, being in the fishes belly?*

Answ. Thought upon his sinne, and cried to the Lord.

Qu. *How did the Lord deliver him?*

Answ. Caused the Fish to cast him up upon dry land.

Qu. *What may we learne from hence?*

Answ. Not to despaire of succour, being overwhelmed in the waves, both of sinne and punishment.

Qu. *How long had he been in the fishes belly?*

An. Three daies and three nights.

Qu. *And what followed then?*

An. The Lord spake to Jonah the second time, and bade him arise and go to Niniveh, and preach repentance.

Qu. *Did he now obey?*

Answ. Yes, and cryed in the streets: Yet forty daies, and Niniveh shall be overthrowne.

Qu. *How did the people entertaine his doctrine?*

An. With feare and trembling.

Qu. *What did they?*

An. Proclaimed a Fast, from the greatest to the smallest: the King himselfe rose from his throne, cast off his robes, and put on sack-cloath, commanding all his subjects to doe the like, and that neither man nor beast should taste food, till they had cried to the Lord for mercy.

Quest. *When the Lord saw their repentance, what did he?*

Answ. Turned away his wrath, and saved their City.

Qu. *How did Jonah take their deliverance?*

An. He was angry.

Qu. *Why?*

An. Because, being a Prophet, hee should bee found false of his word; and therefore began to upbraid God.

Qu. *In what manner?*

An. O Lord (said hee) was not this my saying, when I was yet in my countrey, that thou art a gracious God, mercifull, and slow to anger, and repentest thee of evill; for which cause I fled to Tarshish? Therefore I beseech thee take my life rather than let me live in infamy.

Qu. *Whither went he then?*

An. Out of the City, to see if after forty dayes the Lord would destroy the City.

Qu. *On which side of the City sate he?*

An. On the East side.

Qu. *How was he covered?*

An. He built him a Booth.

Qu. *What did God cause to grow over him to shadow him?*

An. A Gourd.

Qu. *What became of the Gourd?*

An. The next morning a Worme strucke it, and it withered.

Qu. *Did Jonah suffer any inconvenience by this?*

An. The Easterne winde and Sunne beames beat upon Jonahs head, and made him faint, so that he was grieved for the losse of the Gourd.

Qu. *What said the Lord to him then?*

An. Hast thou pity (said hee) on the Gourd, for which

which thou hast not laboured, nor made it grow, which came up in a night, and perished in a night and wouldest thou not have mee pity Niniveh, wherein there are six score thousand persons, that cannot discerne the right hand from the left, and also much cattell?

Qu. *What learne we by this?*

An. That wee must not measure the providence and mercy of God, after the square of our humane affection.

Qu. *What was the finall cause of sending Jonah to Niniveh?*

An. By the sudden repentance of these heathen people to reprove the obduracy and hardnesse of heart of his owne children, that many yeares were called upon.

MICAH.

Question.

What did Micah prophesie of?

An. Of the birth of Christ, chap. 5. 2. Of his Kingdome, V. 4. Of his victory, V. 8. Of the glory and peace of the Church, chap. 4. 1, 2, 3. and her triumph both over her enemies and afflictions, chap. 7. 8.

Quest. *In how many things consists the duty of a Christian?*

An. In two: Holinesse to God, and righteousnesse to our brethren.

Qu. *Will not one of these serve God?*

An. It will not: our service of God is abominable, without righteousnesse to man, ch. 6. 8. 10. 11.

Qu. *What sins doth Micah reprove?*

An. The contempt of Gods word.

Qu. *How did the Jewes contemne the word?*

An. In forbidding the Prophets to prophesie.

Qu. *What persons did he reprove?*

An. The Princes.

Qu. *For what did he reprove them?*

An. For selling justice for money, and eating the flesh of the people, flaying off their skins, breaking their bones, and chopping their flesh to peeces, chap. 3. 1. 3.

Qu. *What is understood by that?*

Answ. Their pilling and polling the Commonwealth.

Qu. *What else did he reprove?*

An. The Priests for their covetousnesse, ch. 3. 10.

Qu. *And whom else?*

An. The rich Marchant.

Qu. *For what?*

Answ. Because hee is full of lyes and deceit, ch. 6. 12.

Qu. *What are the vertues here commended?*

An. Silence and patience, ch. 7. 5. 9.

NAHUM.

Question.

What doth Nahum teach?

An. That it is dangerous to resolve to live in the feare of God, and fall from it againe.

Qu. *By what example?*

An. By the example of the Ninivites.

Qu. *Did they so?*

A. They quickly forgat the preaching of Jonah, and the mercy was shewed them at that time, and returned again to their former iniquity, for which Nahum prophesies their destruction.

Qu. *And were they then destroyed?*

An. Yes.

Qu. *By whom?*

An. By the Chaldeans.

HABAKKUK.

Question.

What did Habakkuk prophesie against?

An. The pride and tyranny of the Chaldeans, that were puft up with their spoiles and victories.

Qu. *What doth he compare the men of this world unto?*

An. To fishes.

Qu. *What is his reason?*

Answ. Because, as amongst fishes, the great devoure the small, so it is amongst men, ch. 1. 14.

Qu. *How loathsome is tyranny and pride?*

A. So loathsome that the very stones of the wall shall cry out against it, ch. 2. 11.

Qu. *What did he prophesie should be the end of the Chaldeans?*

A. Ruine and destruction.

Qu. *By whom?*

An. By the Medes and Persians, ch. 2. 8.

Quest. *How may a man prove the power of his faith?*

An. If with the Prophet hee can rejoice in the Lord, when the Figge-tree doth not blossome, and when there is no fruit of the Vines, when the Olives faile, and the fields yeeld no meat, when the Flockes are cut off, &c.

ZEPHANIAH.

Question.

When prophesied Zephaniah?

An. In the dayes of Josiah King of Juda.

Qu. *How did he terrifie the wicked?*

An. By sore-telling them of their rutter destruction, and carrying into captivity.

Qu. *How did he comfort the godly?*

Answ. By prophesying their returne and happinesse, and the revenge God would take upon their enemies.

HAGGAI.

Question.

Which are the three last Prophets?

An. Haggai Zachariah, Malachy.

Qu. *When were these sent?*

An. After the seventy yeares of the captivity were expired.

Qu. *For what cause?*

Answ. To comfort the people, and to incourage them to haste the building of the Temple.

Qu. *Were they slacke in that businesse?*

An. Yes, preferring their owne private gaine in toyling for wealth, and building themselves fine

houſes before the glory of God.

Qu. *What was the reaſon?*

Anſw. They had no reaſon at all, yet as corrupt men, that never want policy to excuſe their vile diſpoſition, pretended the time was not yet come, chap. 1. 2.

Qu. *Who reproved them?*

An. God firſt, and Haggai afterward.

Qu. *How did God reprove them?*

An. By ſending a famine amongſt them.

Qu. *How did the Prophet reprove them?*

Anſw. By rebuking them in theſe words: Is it time for your ſelves to dwell in cieled houſes, and not to build the houſe of the Lord.

Qu. *Were they upon this converted?*

An. Yes.

Qu. *What was the ſigne of their repentance?*

An. Feare before the Lord, chap. 1. 12.

Qu. *How did the Lord comfort them?*

An. Sent his Spirit upon them, ſaying, Bring wood, and build this houſe, and I will be favourable unto it, cha. 1. 8.

Queſt. *Who were the chiefe of the people in this worke?*

A. Zerubbabel the ſon of Shealtiel, and Jehoſhua the ſon of Jehoſadak, the high Prieſt.

Qu. *What was the promiſe of God unto them?*

Anſw. That although this houſe ſeemed nothing like ſo ſumptuous and beautifull as that which Solomon built, yet if they would have patience, the time ſhould come, that he would make it far more glorious.

Qu. *How is that to be underſtood?*

Anſw. Not of the materiall Temple, built with wood and ſtone; but of the ſpirituall, which ſhould bee erected by the comming of Chriſt chap. 2. 20.

Qu. *What ſaith the Lord here of their ſacrifices?*

An. That they were uncleane.

Qu. *How?*

An. Not in the things themſelves, but becauſe the perſons that offered them were uncleane.

Qu. *What learne we by that?*

An. Neither to offer prayer nor thankſgiving to the Lord, but with a pure heart: for the intent of the heart, and not the word of the mouth, juſtifieth.

ZACHARIAH.

Queſtion.

WHoſe ſon was Zachariah?

An. The ſon of Barachiah.

Qu. *Why was he ſent?*

An. To inſtruct and comfort the people.

Qu. *How did he inſtruct them?*

An. That they ſhould avoide the wickedneſſe of their fathers.

Qu. *How did he comfort them?*

Anſw. By telling that God would bee mercifull unto them, aſſiſt them in their worke, chap. 1. 16. Put backe their enemies, chapt. 1. 15. Fill them with all plentie of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the middeſt thereof, chap. 2. 5. And that Zerubbabel as hee had begun, ſo ſhould hee finiſh the Temple againſt all hinderances whatſoever, chap. 4. 9.

Qu. *If they did ſerve the Lord, upon whom would he turne their affliction?*

An. Vpon their enemies.

Queſt. *How ſhould their zeale to Gods ſervice be manifeſted?*

An. By their workes, chap. 1. 3.

Qu. *What ſhould be their beſt cloathing?*

An. Not ſilkes nor precious ſtones; but righteouſneſſe through Chriſt, chap. 3. 4.

Qu. *What doth he propheſie of Chriſt?*

An. That he ſhould be both King and Prieſt, by the crownes that were ſet upon the head of Jehoſhua, chap. 6. 11.

Queſt. *Why ſhould thoſe titles be attributed unto him?*

An. To ſignifie all power was given unto him, ſpirituall and temporall.

Qu. *In what ſort was Chriſt promiſed to come?*

An. Humbly, and in great poverty, riding upon an Aſſe, chap. 9.

Qu. *And why?*

Anſw. Becauſe the Prophets had ſet forth his Kingdome without majeſtie and power: yet that his Dominion ſhould ſtretch from Sea to Sea, chapt. 9. 10.

Qu. *But wherein was the errour?*

Anſw. In their groſſe and earthly imagination, having the eyes of their minds fixt upon the tranſitory pompe of this world, and not upon the true and ſpirituall glory of authority.

Qu. *After the Jewes return, and re-edifying of the Temple, were they at peace?*

Anſ. No, they had many afflictions and temptations for the tryall of their patience, and approving of their faith; onely ſuch as had beleeved, had the peace of conſcience.

Qu. *Againſt what ſins did the Prophet proclaime judgement?*

An. Againſt ſtealing and perjury.

Qu. *What is their puniſhment?*

An. A curſe goeth forth againſt them, and they ſhall be cut off, chap. 5. 3.

Qu. *What are we to underſtand by the woman in the Ephah?*

An. Either the wickedneſſe of the Jewes ſhould be reſtrained by enemies, or the cruelty of the enemies by God.

Queſt. *What is the puniſhment of a fooliſh Shepheard?*

Anſw. His arme ſhall be dryed up, and his eye darkned.

Qu. *What meaneth the Prophet by that?*

An. He ſhall have neither power nor underſtanding to inſtruct the people.

MALACHIE.

Queſtion.

WHat was the firſt ſin Malachy reproved?

An. Obſtinate hypocriſie.

Qu. *Wherein?*

Anſw. In that the Jewes were manifeſt offenders, and yet ſeemed to juſtifie themſelves, chapter 1. 6.

Qu. *If we make God our Father, what doth he require of us?*

An. Honour.

Qu. *If we make him our Lord, what?*

An. Feare, chap. 1. 6.

Qu. *What is the ſecond ſin Malachy reproveth?*

Anſw. Careleſneſſe in the Prieſts, that thought any Sacrifice was ſufficient, and did not examine whether

whether it were according to the Law or no, chap.1.8.

Qu. *What was required in the Priest?*

An. A care in his heart to serve God aright, and his lips to bee a treasure of knowledge to instruct the people.

Quest. *What is the third sinne the Prophet reproveth?*

Answ. Their marrying Wives of an Idolatrous Generation.

Qu. *What is the punishment of that sinne?*

Answ. The Lord will cut him off that doth so, chap.2.11,12.

Qu. *What is the fourth sin?*

An. Breach of Wedlocke, cha.2.14.

Qu. *What is the fift?*

An. Their distrust, saying, it was in vain to serve God, seeing the proud prospered, and they were croft, chap.3.14,15.

Qu. *From whence proceeded that sin?*

An. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe ever present to defend them, they would straightway murmure, which is a signe also of ingratitude.

Qu. *How?*

Answ. In that they forget their former deliverance.

Qu. *What is the sixt sin?*

An. Sacriledge, robbing the Priests of tithes and offerings.

Qu. *How doth God take this?*

An. As done to himselfe: Ye have robbed me.

Qu. *What is the punishment of this sin?*

An. A curse on the whole Nation.

Qu. *What is the reward of those that conscionably pay this debt?*

An. The windowes of heaven opened, and a blessing powred out, that there should not bee roome enough to receive it, chap.3.10.

Quest. *Who should be the next Prophet to succeed them?*

An. John Baptist.

Qu. *Wherein should his office consist?*

An. In joyning the people together in one unitie of Faith, and pronouncing Gods judgments against such as should refuse to receive Christ, chap.4.5.

Qu. *Who should be the last?*

Ans. Christ Jesus, the true Sonne of Righteousnesse, whose comfortable beames of mercy shine upon our soules to eternall happinesse, *Amen.*

THE

THE DOCTRINE OF THE NEW TESTAMENT.

JOHN 15.16.

Except we abide in Christ, we can doe no good thing.

THE INDUCTION.

Question.

WHat doth the New Testament include?

An. The Gospel.

Qu. *What is the Gospel?*

An. A message of glad tidings.

Qu. *What doth it principally containe?*

An. The History of Christ.

Quest. *Upon how many points stands the history of Christ?*

An. Vpon five.

Qu. *Which be they?*

An. Vpon his Birth, his Life, his Death, his Resurrection, and Ascension.

Qu. *What doth his birth teach us?*

An. That he is the Day-starre of mercy risen to conduct us out of the darknesse of death, and to guide our feet in the way of peace, Luk. 1.78.

Qu. *What doth his life teach us?*

An. All vertues requisite for a true Christian, he being the Way, the Truth, and the Life, Joh. 14.6.

Qu. *What doth his death teach us?*

An. That our debt is paid, and the rigour of the Law is satisfied, due to us for our sinne, wherein consisteth our Redemption, Mat. 20.28. Galat. 4.5. Heb. 6.10.

Qu. *What doth his Resurrection teach us?*

An. The conquest over Death, Sinne, and Hell, wherein standeth our Justification, Rom. 4.25.

Qu. *What doth his Ascension teach us?*

An. That our passage into Paradise is by him made open, which before (through sinne) was shut up against us, to the intent that where he is, wee may also be, John 14.2.3. & 12.26.

Qu. *What doth Christ require of us for all these benefits?*

An. Two things.

Qu. *Which be they?*

An. Faith and Obedience.

Qu. *What is Faith?*

A. An assured beliefe of all his words and deeds.

Qu. *What is Obedience?*

An. A constant endevour to perform all that he hath commanded, Mat. 28.20.

Q. *How do the Old and New Testament agree?*

An. In this: that they both teach to know one God, imbrace one Faith, and erect one Church.

Qu. *How doe they differ?*

An. Four manner of waies.

Qu. *Which be they?*

An. First touching their publication; Secondly, their effect and fruit: Thirdly, their ceremonies: And fourthly, their teachers.

Q. *How do they differ touching their publication?*

An. The Law was published with horrour, the Gospel with joy.

Qu. *How do they differ touching their fruit?*

An. The fruit of the Law is death, Deut. 27.26. The fruit of the Gospell life, John 17.5.

Qu. *How touching their Ceremonies?*

An. In the Law, their Altar was made of stones: In the Gospel, our Altar is Christ Jesus, Heb. 13.10. In the Law, they did sacrifice Calves: in the Gospel, our sacrifice must be the calves of our lips, Prayer and Thanksgiving, Hebr. 13.15. In the Law, they did circumcise the fore-skinne: In the Gospel, we must circumcise and cut off the lewd affections of our hearts, Rom. 2.29. In the Law, their Passeover was a Lambe of the flocke, Exod. 12.4. In the Gospel, our Passeover is the Lambe Christ Jesus, 1 Cor. 5.7. In the Law, the Passeover was but the shadow of the thing: In the Gospel, the Passeover is the Gospel it selfe.

Qu. *How doe they differ touching their Teachers?*

An. The publisher of the Law was man, Moses: The publisher of the Gospel, God and man, Christ. The teachers of the Law fore-told the comming of Christ in the flesh, Esay 7.14. The teachers of the Gospell fore-tell his comming in glory, Mat. 24. 30.31. & 25.31. The teachers of the Law led forth the children of God to Canaan, Jos. 12.6. The teachers of the Gospel do direct them to heaven, Mat. 5.3.8.10. They delivered them from the hands of humane tyrants, Exod. 12.31. Judg. 16.30. Christ in the Gospel sets us free from the hands of the spirituall tyrant the Divell, ch. 15.54.

Qu. *How many are the writers of the Gospel?*

An. Foure.

Qu. *Which be they?*

An. Matthew, Marke, Luke, and John.

Qu. *Is the subject of these holy writers all one?*

An. Yes.

Qu. *What method shall we then use to draw particular points of doctrine from each of them, and not iterate any thing?*

A. Divide the whole History of Christ into foure parts, and every part into foure branches.

Qu *Contens. What are the fowre branches I shall dispute*

dispute with you upon in the Gospel after Matthew?

Ans. These: Christ his Birth, his Persecution, Baptisme, and the election of his Apostles.

The Doctrine out of the Gospel after St. MATTHEW.

Question.

WHat was Matthew by profession?

An. A Publican.

Qu. What were the publicans?

An. Those kind of Jewes, which in the name of the Romanes did gather up the taxes and tallages imposed upon the people.

Qu. How came he to be an Apostle?

An. Christ called him as he was sitting at the receipt of custome, who presently, notwithstanding the scandals and bad reports which the Jewes had given out of Christ, and that hee himselfe was exceeding rich, left all, and followed him.

Qu. What doth Matthew first set downe?

An. The comming of Christ into the world.

Qu. How is that?

An. Two manner of wayes.

Qu. Which be they?

An. Once in the flesh, many times in the spirit.

Qu. How comes he in the spirit?

An. Two manner of wayes: by grace to inspire us: as when the Spirit of God fell upon the 70. Elders, Num. 11. 25, 26. And upon the Apostles, Acts 2. 3. 4. Or by faith, to assure, as Saint Paul saith: The same spirit beareth witnesse with our spirit, that wee are the children of God, Rom. 8. 15. 16.

Qu. By what example doe we learne the comming of Christ in the spirit?

A. By the example of Gods appearance to Eliah.

Qu. How was that?

Answ. First came a mighty winde, and tore the Rockes, but God was not there: then rose an earth-quake, but God was not there: then came a fire, but God was not there: at last came a soft and still winde, and God was there, 1 Kin. 10. 11. 12.

Qu. Doth Christs spirit after the same manner descend into us?

Ans. Yes.

Q. How?

An. First, there comes the breath of his threatning voice, to breake our stony hearts: then an earth-quake, that is, trembling at his judgements: thirdly, a fire, to try if wee repent aright: last of all, a soft voice of happy tidings, which is the Lambe, Christ Jesus.

Qu. How was his comming in the flesh?

An. Hee was conceived of the holy Ghost, and borne of the Virgin Mary, Mat. 1. 18.

Q. Is this all the times he shall come in the flesh?

An. No: he shall come at the latter day.

Qu. In what manner?

An. With power and great glory, Mat. 21. 30.

Qu. What to doe?

An. To judge the world with righteousnesse, and the people with equity: that is, to give to every one according to their deeds, Mat. 16. 27.

Qu. Why did Christ take upon him our flesh?

An. To satisfie for our sins.

Qu. How?

An. In suffering under the justice of God what we had deserved.

Qu. What was the first evill Christ suffered?

An. Persecution.

Qu. When?

An. As soone as he was borne.

Qu. By whom?

An. By Herod King of the Jewes.

Qu. What learnest thou by this?

A. That a Christian life in this world from the day of our birth, to the houre of our death, is nothing but crosses and afflictions.

Qu. Why was Jerusalem troubled, when newes was brought of the birth of a new King, which was Christ, knowing they were weary of the government of Herod?

A. First, to flatter him, because they would seeme to bee affected as he was, for hee was greatly troubled, Mat. 2. 3. And secondly, because there would arise a new occasion of bloud-shed, by the contention of these two Kings.

Qu. What was the end of Herods malice towards Christ?

An. As it is of all persecutors of Gods people, his owne ruine: for Christ was delivered from his rage, Mat. 2. 13.

Qu. Did his rage so end?

An. No: when he saw himselfe mocked of the wise men, that promised to bring him word where Christ was, hee most cruelly slaughtered all the young children of Bethlehem, and the coasts thereabouts, thinking so to bee sure of his destruction, Mat. 2. 16.

Qu. What doe we learn of that massacre of so many innocents, Christ onely excepted?

An. That tyranny may destroy the body of Religion, but not the soule.

Qu. Was that no fault in the Wise men to breake promise with Herod?

An. No: it is lawfull to breake promise in any thing, wherein the honour and service of God may be hindred.

Qu. How was Christ preserved?

An. By flight into Egypt.

Qu. Why did Christ, being God, give place to the malice of Herod?

Answ. To shew, that it is lawfull for us to flye from persecution, and save our lives; so it may be done without scandall to the Gospel, Mat. 10. 14.

Qu. Why did hee flye into Egypt, rather than into any other Country?

An. That the Scriptures might be fulfilled, according to the Prophet Hosea, Out of Egypt have I called my Son.

Qu. Wherein consisted the Jewes ingratitude?

An. In stoning the Prophets and men of God, which were sent unto them for their soules health, Mat. 23. 37.

Qu. How doth Christ propheste their ingratitude should be punished?

An. By threatning unto them a spirituall and corporall plague.

Qu. What is their spirituall plague?

An. Famine of the Word, and scarcity of Teachers.

Qu. What was their corporall plague?

Answ. Ruine of their Citie, desolation of their Temple, and a generall dissipation or scattering of their whole Nation: at whose hands shall bee required the blood of all the Saints from Abel to Zachariah the sonne of Berachiah, whom they slue between the Temple and the Altar.

Qu. How many were the benefits of God bestowed upon the Jewes?

An. Innumerable; but these especially: he saved Noah from the flood, Abraham from the Chaldeans: he brought them afterward out of Egypt through the Red sea: he fed them in the Wildernesse with meat from heaven, and water from the Rocke: forty yeeres space their garments never waxed old: hee led them dry-shod over Jordan: hee gave them possession of one and thirty Kingdomes: he instructed them in his true service: he built them a Temple: hee supplied them daily with Prophets to be their guides: and finally, sent his onely begotten Sonne amongst them to bee a Physician both of their bodies and soules, whom they most cruelly put to death.

Quest. *What did first make knowne the birth of Christ?*

An. A Starre, Mat. 2. 2.

Quest. *How did that Starre differ from other Starres?*

A. In three respects: First, as touching the place, being lower fixed then other Starres. Secondly, as touching the motion, moving directly forward, and not circularly. And thirdly, as touching the time it shone, as well by day as by night.

Qu. *To whom did this starre appeare?*

An. To the Wise-men of the East, to conduct them where Christ was borne.

Qu. *What is signified by that Starre?*

An. The Spirit of God, which must illuminate our hearts, or we shall never find the way to come unto Christ.

Qu. *When the Wise-men found Christ, what did they?*

An. As all men must doe, when they have once got the knowledge of him.

Qu. *What is that?*

An. Acknowledge our love and service to him by our externall oblations.

Qu. *What were their oblations?*

An. Gold, Frankinsence, and Myrrhe: Gold, as he was a King: Frankinsence, as he was a Priest: and Myrrhe, as he was a Prophet, Mat. 2. 11.

Qu. *But in stead of these three things, what do we Christians learne to offer unto him?*

An. For Gold, purity of life: for Frankinsence, Prayer and Thanksgiving: and for Myrrhe, patience in adversity.

Qu. *In the eleventh Chapter of this Gospel Christ saith, I thanke thee Father, that thou hast hid the knowledge of thy will from the wise and prudent, & hast shewed it unto Babes: yet here hee saith, the Wise-men came to worship him. What difference is there betwixt the Wise-men hee speaketh of there, and those mentioned here?*

An. By the Wise-men there hee understandeth such as arrogantly depend upon their owne knowledge, and measure all things by humane reason: By Wise-men in this place he understands such Wise-men, as in things that belong to the honour of God and our justification, reject the power and wisedome of man, and cleave onely to the grace of God through Christ, and the sincerity of his Word. In which sense they are called Babes, Mat. 11. 25.

Q. *In professing of Christ what comfort have we?*

An. A threefold comfort: first, we know he is our Lord, and can and will defend us from all our enemies, Matt. 28. 18. 20. Secondly, he is our Teacher, and will instruct us in all things necessary to salvation. And thirdly, our spirituall Physician that calls us unto him, to comfort and heale our afflicted consciences, Mat. 11. 28.

Qu. *Where is the end of the old Testament, and beginning of the new?*

An. In the Baptisme of Christ: for by that God doth as it were point unto us, and shew that he is the true Messiah and Saviour.

Qu. *By what signe?*

An. By the visible appearing of the holy Ghost, and the voice that was heard: This is my dearely beloved Sonne, in whom I am well pleased, Mat. 3. 17.

Qu. *How many things are required in Baptisme?*

An. Three: the visible Element (which is Water) the Word, and a promise of grace.

Qu. *What is the difference betweene the Baptisme of John, and the Baptisme of Christ?*

Answ. John did baptize with Water to repentance; but Christ did baptize with Fire, that is by his holy Spirit, working in our hearts to the remission of sins.

Qu. *Why is John said to prepare the way of the Lord?*

An. Because his Doctrine was Repentance, and no man can come unto Christ, except he first confesse the damnable state he is in through sinne, and be heartily sorry for the same, faithfully beleeving onely by the merits of Christ to be delivered from thence.

Qu. *Was our Saviour first circumcised, then baptized?*

An. He was.

Qu. *For what reasons?*

An. Circumcised he was for the fulfilling of the Law: baptized, for the establishing of the Gospel.

Qu. *Who did Christ first call to his service?*

An. Poore Fisher-men.

Qu. *What doe we learne by their calling?*

An. Two things.

Qu. *Which be they?*

An. First, an example of Charity in Christ, that of his meere mercy and grace chose such poore and simple men to be the chiefe pastors and pillars of his Church. Secondly, an example of faith, and obedience in them, who no sooner were called, but straight-way left all they had, and followed Christ, Mat. 4. 17.

Qu. *How did they follow Christ?*

Answ. Not as many Christians now-adayes doe, in outward shew and seeming holinesse, but with that resolution, that they willingly under-went poverty, scorne, slander, and death it selfe, to shew themselves worthy Schollers of so worthy a Master. Besides, they were but once called upon, and they came; but we are many times called upon, and yet we come not.

Qu. *How led Christ his Disciples?*

An. Two manner of wayes: bodily and spiritually.

Qu. *How did he lead them bodily?*

Answ. By inuring his body to travell by Sea, by Land, in City, Field, Mountaine, and Valley, for the publishing of the Gospel, and worke of their salvation.

Qu. *How did he lead them spiritually?*

An. By manifesting unto them great signes and arguments of humility, patience, love, fortitude, and all other vertues of the minde, so that what he was, such he would have them, and all that insist upon his holy name to be.

Q. *Why did not Christ chuse his Disciples amongst the mighty, learned, and rich men of the world?*

An. Because the mighty stand upon their reputation; the learned are obstinate in their opinion, and

and the rich enthral'd with covetousnesse.

Quest. *Was there none then of this sort came when Christ called them?*

Answ. Yes, but they were very few, as of rich men, Zacheus and Matthew: Of Gentlemen, the Centurion, and Joseph of Arimathea: and of learned, Nicodemus, Gamaliel, Saul.

Qu. *Did these men leave all, and follow Christ?*

An. They did.

Qu. *How then had Matthew a house to banquet Christ in afterward?*

Answ. To forsake all is understood, not cleane to depart from all which they had, but to make no reckoning of their goods, other then they might serve to the glorie of God, and the relieefe of his poore distressed members.

Qu. *Why doth Christ call his Apostles and Ministers the Salt of the earth?*

Answ. Because, as the property of Salt is to bite, purge, and preserve; so their Doctrine ought to tesstifie, reprove, and instruct.

Qu. *Why were they called the Light of the world?*

An. Because in doctrine and conversation they must be as shining and glorious guides to the dark minds of the ignorant.

Qu. *What is the end thereof?*

An. The glory of God.

Qu. *Is it not then enough for them to preach the Gospel openly, and with boldnesse of heart?*

Answ. No, they must likewise bring forth fruit of good life by their deeds of charity, Mat. 5. 16.

Qu. *In how many things consisteth the testimony of a good life?*

An. In three things.

Qu. *Which be they?*

Answ. In holinesse, which belongeth to God: in righteousnesse, which belongeth to our neighbour; and in sobernesse, that belongeth to our selves.

Qu. *For how many causes are we bound to serve God?*

An. For three causes: *Iure creationis*, because he created us: *Iure redemptionis*, because he redeemed us: *Iure amoris*, because he loved us.

Doctrine out of the Gospel after St. MARK.

Question.

What was Marke?

Answ. A Disciple of Peters, of whom hee had learned the acts of Christ.

Qu. *What are the branches to be handled in this Gospel?*

An. The tempting of Christ, his fasting, prayer, and miracles.

Qu. *When was Christ tempted?*

Answ. As soone as hee had received Baptisme: whereby we learne, that the Spirit of God begins no sooner to worke, but is soone crost and overthwarted by the spirit of the Divell, cha. 1. 12.

Quest. *What is the difference betweene these two spirits?*

An. The Spirit of God is loving, gentle, meeke, not forcing, not threatning; the spirit of the Divell is subtle, cruell, false, and full of terrour. Betweene these two spirits, the spirit of man is continually tossed, the one working to our salvation, the other to our damnation.

Qu. *Who tempted Christ?*

Answ. Two sorts of creatures.

Qu. *Which be they?*

An. The Divell and the Jewes.

Qu. *From whence fetched the Divell his Arguments, wherewith he tempteth?*

A. From three things: either from the wit and reason of man, the custome of the world, or from the corrupting and wresting of the Scriptures, as in this place it appeares.

Qu. *What doth the Devill tempt unto?*

An. Sinne.

Qu. *What is the nature of sin?*

An. To destroy.

Qu. *What followeth sin?*

An. A two-fold judgement: the one inward, as torment of conscience, and decay of gifts: the other outward, as contempt and reproach of the world.

Qu. *How many kinds of temptations are there?*

An. Two.

Qu. *Which be they?*

An. Bad, which proceed from the Divell and his instruments; and good, which proceed from God.

Qu. *How doth God use to tempt?*

An. Two manner of wayes: by tryals on the right hand, and by tryals on the left.

Qu. *How doth he tempt us by tryals on the right hand?*

Answ. By offering us temporall blessings; as wealth, promotion, and such like, to see if wee will lay hold on them justly, or after an indirect or sinfull manner. Or by bestowing upon us temporall blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almner.

Qu. *How doth he tempt us by tryals on the left?*

An. By suffering heresies to rise up amongst us, to see if they can seduce us: or by common corruption of manners, when any slanders, scandals, and injuries are offered, to prove our constancy, patience, and love.

Qu. *How did the Jewes tempt Christ?*

An. By frivolous questions to entrap his life; as, whether it were lawfull to give tribute to Cesar, or not, chap. 12. 14.

Qu. *What is comfort in temptation?*

A. That if we abide faithfull and constant, God at the last will send his Angels to deliver us, as he did our Saviour, chap. 1. 2.

Qu. *Why doth God suffer us to be tempted?*

An. For five especiall reasons.

Qu. *Which be they?*

Answ. First, to try whether we be faithfull: secondly, to make us seeke unto him for helpe: thirdly, the better to manifest his power and love, in delivering us: fourthly, to create in our hearts a thankfulnesse for our deliverance: and fiftly, that we may bee made like unto our Saviour Christ.

Qu. *What doth this inferre?*

Answ. That we ought alwayes to pray, that we be not led into evill temptation.

Qu. *Doth God suffer us at any time to fall under the force of temptation?*

An. He doth.

Qu. *What is the cause?*

An. That he might shew us our naturall weakenesse, and make us more heedy in our walking.

Qu. *After Christ was delivered from the temptation of the Divell, what did he?*

Answ. As wee ought to doe in the like case, most chearfully endeavoured to performe the will of his Father.

Qu. *What may we therefore liken the temptation of the Divell unto?*

An. A

An. A blow or wound, which dismayes not the good Christian, but rather stirres him up more forcibly, to withstand the assault of his enemy.

Quest. What opportunity did the Divell watch to tempt Christ?

An. When he was alone in the wildernesse, and oppresst with long fasting.

Qu. How long had he fasted?

An. Forty dayes and forty nights.

Qu. What company had he?

A. None but the wild beasts.

Q. What may we understand by the wildernesse?

An. The world.

Qu. What by the wild beasts?

An. The inward and outward dangers thereof.

Qu. Inward dangers of what?

An. Of ones owne rude and untamed affections.

Qu. Outward danger of what?

A. Of the vanities, whereby we continually fall.

Q. What is a good remedy against these dangers?

A. Fasting, and not as some suppose, forty dayes, but so long as wee live in the wildernesse of this wicked world.

Qu. What is fasting?

An. Abstinence from things of the body, that we may the more readily apply our selves to those of the spirit.

Qu. How many kinds of fasting be there?

An. Two.

Qu. Which be they?

A. Corporall, which is a refraining from meat: and spirituall, which is an abstaining from sin.

Qu. When are we said truly to fast?

A. When we keep our eyes from looking after vanities: our tongues from cursing, swearing, and evill speaking: our hearts from meditating on mischiefe: our hands from practising unlawfull actions, and our feet from treading the way of scorners.

Qu. What is the property of true fasting?

An. It must not be done for vaine-glory, but to mortifie the body, that it may be in subjection to the spirit; and to the intent we may have the more provision for the relieving of the poore.

Qu. What are the effects that follow fasting?

An. Health, perfection of memory, sharpnesse of wit, long life, and happinesse of soule.

Qu. What is the opposite of fasting?

An. Intemperance.

Qu. What is intemperance?

An. An over-flowing of voluptuousnesse against reason and the health of the soule, seeking no other contentation but the delight of the senses.

Qu. What are the effects that follow it?

A. Disorder, impudencie, unseemlines, negligence, imbecility of body, and destruction of soule.

Qu. Wherein consists intemperance?

An. In sumptuous feasting.

Qu. Is it not tolerable for Christians to feast?

Answ. Yes: if it be done with moderation and thanksgiving, as appeares by the examples of Matthew, who feasted our Saviour Christ, Mat. 2. 15.

Qu. Whom must we feast?

An. Not our rich neighbours, lest they bid us againe, and so recompence be made; but the poore, maimed, lame, and blinde, and God shall reward us at the resurrection of the just, Luk. 14. 12. 13.

Qu. What must be joyned with fasting, to make it acceptable?

An. Repentance and Prayer.

Qu. What is Repentance?

An. An hearty sorrow for sinne with a firme resolution never to offend againe: so that it is not enough to be grieved for our sinne, except we likewise amend.

Qu. Give an instance.

A. It is our Saviours words: Repent and amend for the kingdome of God is at hand.

Qu. What goes before Repentance?

An. Admonition.

Qu. What followeth?

An. Forgivenesse.

Qu. Who hath power to forgive sins?

An. Christ the son of God, chap. 2. 12.

Qu. When hath he power to forgive?

An. Whensoever we call upon him by Faith, as by the example of the blind man, cha. 10.

Q. What doth this readinesse to forgive inferre?

An. Imitation in us, to doe the like one toward another.

Qu. And why?

An. Because, except we forgive one another, we shall not be forgiven of our Father in Heaven, chap. 11. 26.

Quest. How many circumstances as touching ourselves, are to be considered in pardoning offences?

An. Sixe.

Qu. Which be they?

An. First, who it is that must forgive every one, as well the King as the Subject. Secondly, what is to be forgiven; not only slight offences, but all capitall wrongs, whether sodain or premeditate. Thirdly, whom they be wee must forgive; namely, our Christian brethren. Fourthly, how often; not seven times only, but seventy seven times. Fiftly, in what sort; not faithedly, but from the heart. Sixtly, when: not at the Altar only, and when we pray, but at all times, when our brother shall seem to offend. All in this, Forgive, as we would have God forgive us.

Qu. In how many things consisteth forgivenesse?

An. In foure.

Qu. Which be they?

An. Connivere, to winke at our brothers offences: *Condonare*, to pardon the qualitie of the offence: *Remittere*, to with-hold the punishment: and *Indulgere*, to take into favour.

Qu. But if the offence bee such, as wee must needs reprove our brother, how must it be done?

A. Mildely, lovingly, secretly, and guiltlesse our selves of what wee reprove him for; freely, and without feare, upon a true and just occasion, and at a fit time.

Qu. To what may we compare him that is a great reprehender of others, and never lookes into his own infirmities?

An. To five things.

Qu. Which be they?

An. To the Lampe in the Temple, which giveth light to the Priest, and consumes it selfe. Secondly, to the Eye, that sees all things, but sees not it selfe. Thirdly, to Noahs work-men, that built an Arke to save Noah, and were drowned themselves. Fourthly, to such a one as clothes every one, and goes naked himselfe. Fifthly, to Esau, that was a Forrester, and lived alwayes abroad, and therefore did lose the blessing at home.

Qu. What is the gate that opens to forgivenesse before God?

An. Prayer.

Qu. What is Prayer?

An. A calling upon God in the time of trouble.

Qu. How many sorts of prayer are there?

An. Two: mentall, consisting in the heart, without utterance from the tongue; and vocall, conce-

ved

vd in the heart, and pronounced with the tongue.

Qu. *How many are the properties of Prayer?*

An. Foure.

Qu. *Which be they*

An. It must be secret, without ostentation: reall, without doubting to obtaine: briefe, without much babling: and constant, without intermission. ch. 11. 23.

Qu. *How many reasons are there to prove the goodnesse of prayer?*

An. Sixe.

Qu. *Which be they?*

An. First, it is full of joy: for in the company of God there is nothing but joy. Secondly, God hath built an house, and appointed a day for it. Thirdly, it maketh us like the Angels in heaven. Fourthly, it is as incense in the nostrils of God. Fiftly, it doth more good then almes-deeds; for by our almes we helpe but few, but by prayer wee may profit thousands. Sixtly, it is a victorious thing; for it overcommeth God, which overcommeth all things.

Qu. *When must we pray?*

An. At all times.

Qu. *Why?*

An. Because wee know not when the Lord will call us to judgement, ch. 13. 33.

Qu. *What are enemies to prayer?*

An. Drowsinesse and carelesnesse: and therefore our Saviour hath said, Watch and pray.

Qu. *How must our mindes be disposed when wee pray?*

An. We must be in charity with all men.

Qu. *What may encourage us to pray?*

An. The faithfull promise of the Lord, that hee will heare us, Aske, and ye shall have; Knock, and it shall be opened unto you.

Qu. *How was prayer effectuall in Christ?*

An. By prayer he wrought some of his miracles, as appeareth, ch. 9. 29.

Qu. *What is a miracle?*

An. An act exceeding the course of nature.

Qu. *Why was it requisite that Christ should worke miracles?*

An. To prove himselfe both God and man, and consequently, the true Messias and Saviour of the world.

Qu. *To wit, how many wayes may it be understood?*

An. Two manner of waies: first, in preserving and giving temporall blessings to all: and secondly, in redeeming of some, by giving eternall happinesse to the Elect.

Qu. *What are the miracles of Christ?*

An. Giving sight to the blinde, strength to the lame, health to the sicke, walking upon the waters, and raising of the dead, &c.

Qu. *In this respect what is Christ called?*

An. A Physitian.

Qu. *How doth he differ from other Physitians?*

An. He wrought by his owne power, and looked not for reward, he scorned not to handle and touch his sicke patients, notwithstanding the contagion of their diseases, and hee went about and offered himselfe to the diseased.

Doctrine out of the Gospel after St. LUKE.

Question.

What was Luke?

A. A Physitian of Antioch, and a companion with Paul in his travels.

Qu. *Did he write the Gospel, as an eye-witnesse of the same?*

An. No: but as hee had heard from Paul and others.

Qu. *What are the points from whence we must derive our argumentation in this Gospel?*

An. The preaching of Christ, the slanders which he suffered for the same, his apprehension and examination.

Qu. *When began Christ to preach?*

Answ. At twelve yeares old, when his Parents found him disputing with the Doctors in the Temple, ch. 4. 46.

Qu. *How shall we know a Preacher?*

An. By his fruits.

Qu. *What be they?*

An. His doctrine, if it be of God; and his conversation, if it be according to his Doctrine.

Qu. *How many things are required in a Preacher?*

An. Sixe things: to teach, to exhort, to pray, to praise, to reprove, and to encourage.

Qu. *What is it to teach?*

An. To declare the true meaning of the Scriptures.

Qu. *What is it to exhort?*

A. To remember the hearers of the Word what they have heard; and to be serious with them not to forget that which they have learned, but to bring forth fruits of good life.

Qu. *What are the fruits of good life?*

A. Deeds of charity, done to the honour of God, and good of our Neighbour.

Qu. *To what end are they availeable?*

An. To shew how neare, or how farre off we are from Christ: for hee that findes by the disposition of his heart, that he wisheth well to all men, not onely his friends, but his enemies, hath a sure testimony that God doth dwell in him: Whereas contrariwise, he that feeleth not the heate of charity in his heart, may think assuredly God is farre from him.

Qu. *Are we justified then by workes?*

An. Yes, before men: but by faith before God.

Qu. *What is it to pray?*

An. To desire of God to open the hearts of the hearers, that they may bee edified by their hearing.

Qu. *What is it to praise?*

An. To give God thankes for them, when they are seene to profit.

Qu. *What is it to reprove?*

An. To inveigh against their sins, laying before them the judgements of God.

Qu. *What is it to encourage?*

An. To give boldnesse to the penitent, assuring them of mercy.

Qu. *What is required in the hearers?*

Answ. Five things: first, diligent attention, not to have their mindes carried away in the time of preaching through vanities; secondly, meditation, to ruminate upon such good lessons as they have heard: thirdly, application, to expresse it in the manner of their life: fourthly, prayer for the continuance of Gods Spirit upon their teachers: and fiftly, thanksgiving for the light of the Gospel.

Qu. *After what method doth Christ teach?*

An. Sometimes by Parables and Similitudes, and sometime more plainly and familiarly.

Qu. *Why did he teach by Parables?*

An. Because the unbeleeving Jewes might heare, and not understand, ch. 8. 10.

Qu. *What is a Parable?*

An. A discourse, containing one thing in words and another in sense.

Qu. What vices doth Christ reprove?

An. All.

Qu. How doth he reprove ambition?

An. By saying to his Apostles, He that seemeth least among you, the same shall be great, ch. 9. 48.

Qu. How pride?

An. He that exalteth himselfe shall bee brought low; and he that humbleth himselfe, shall be exalted, chap. 18. 14.

Qu. How revenge?

A. When James and John saw the Samaritanes would not receive Christ, they willed him to call for fire from heaven to consume them; but Christ rebuked them, saying, Ye wot not of what spirit ye are: I came not to destroy, but to save, ch. 9. 55, 56.

Qu. How inconstancy, or falling from the truth?

An. No man putting his hand to the Plow, and looking backe, is apt for the Kingdome of God, chap. 9. 62.

Qu. How neglecting of the Word when it is preached, and not bringing forth fruit of repentance?

An. It shall be easier for Tyre and Sidon in the day of Judgement, then for such men, cha. 10. 14.

Qu. How wordly carefulnesse?

An. By the Parable of the rich man, that built his barns wide, and laid up goods for many yeares, and said to his soule, Now take thy rest, when presently God pronounced upon him, Thou foole, this night thy soule is taken from thee, cha. 12. 19, 20.

Qu. How else?

An. By the example of the Ravens, and Lillies of the field, which neither sow nor reape, yet God feeds them, and the Lillies are cloathed with greater royalty then Solomon, chap. 12. 24, 27.

Qu. By what reason doth Christ confute the folly of worldly minded men?

An. By argument à minore ad majus, by saying; Which of you, by taking thought, can adde to his stature one cubite? If then ye bee not able to doe the lesse, how will ye performe the greater? chapter 12. 25. 26.

Qu. What must then be our care?

An. Not for trash of this world, but to lay up treasure in heaven, where neither thiefe approcheth, nor rust can corrupt, chap. 12. 33.

Q. How reproveth Christ rash judgement, as when wee condemne such upon whom God executeth his judgements, to be greater sinners then we our selves are?

A. By telling us, that except we repent, we shall all likewise perish, cha. 13. 3.

Qu. Why?

An. Because whosoever hath deserved worst, we (if God should enter into judgement with us) have deserved as bad as they.

Qu. How doth he reprove the trust in our owne merits?

An. By saying, that when we have done all that we can, we are still unprofitable servants, because we can doe nothing, but that which is our duty to doe, chap. 17. 10.

Qu. Whom doth Christ pronounce blessed?

An. The peace-maker, the poore in spirit, the sorrowfull, for they shall rejoice: the persecuted, for great shall their reward be in heaven, Mat. 5.

Qu. Wherein doth blessednesse consist?

An. Not in honour, for then Pharaoh had beene blessed: nor in wit, for then Achitophel had been blessed: nor in wealth, for then Ahab had beene blessed: but in the feare of the Lord.

Qu. How is this feare preserved?

An. By having a care to the commandements.

Quest. Wherein consisteth the performance of the commandements?

Ans. Not onely in bridling the hands, but in restraining the affections of the heart; as it is not enough to refraine from the shedding of blood, but from the thought thereof.

Qu. How doth Christ threaten the cruell?

A. He that in anger calls his brother foole, shall be in danger of hell-fire, Mat. 5. 22.

Qu. To what strict reckoning will he call the lascivious?

A. Whosoever looketh on a woman to lust after her, hath (saith he) committed adultery already with her in his heart, Mat. 5. 28.

Qu. Is it lawfull for a man to put away his wife?

An. No, except it be for fornication, Mat. 5. 32.

Qu. What oathes must we use in our private conversation?

An. Yea, yea, and Nay, nay; for whatsoever is more then that, commeth of evill.

Qu. By what may we sweare?

An. Neither by heaven, for it is the throne of God: nor by earth, because it is his footstoole.

Qu. May we not sweare at all?

An. Yes, before a Magistrate, for the confirmation of the truth, and not otherwise.

Qu. What is an oath?

An. A calling of God to witnesse, that what we sweare is true, or to be revenged on us if we lye.

Qu. May we which are humane creatures, lawfully go one upon another?

An. No.

Qu. Why?

An. Because Christ hath said, Blesse them that curse you: doe good to them (that hate you, Matthew 5. 28.

Q. By what reason doth Christ bind us hereunto?

An. By an argument taken from the nature of God, who is gracious and loving unto mankind: as, he maketh the Sun to rise, and the Raine to fall upon the just and unjust, Mat. 5. 45.

Qu. Who is just?

An. Not any man: for he that saith he hath no sin, is a lyar, and there is no truth in him.

Qu. How many sorts of sinners are there?

An. Three.

Qu. Which be they?

An. The first are such as are of a reprobate sense, neither fearing God nor man; as Pharaoh, Judas, &c. The second are such as before God are very impious, yet to themselves and the world seeme righteous; and of this sort are the Pharisees and Hypocrites. The third is of those, that in the sight of God and the world are sinners, but because they acknowledge their sinnes, and are displeased with themselves for the same, praying unto God for his grace, therefore are of him reputed righteous; as Mary Magdalen, Zacheus, and the Theefe upon the Crosse.

Qu. What is a speciall note to know a repentant sinner by?

An. Vigilancy, that when the Lord commeth, we be not found unprofitable servants.

Qu. Who are called profitable servants?

An. Such as with care performe the will of their Master.

Qu. Who are called unprofitable servants?

A. First, such as are Magistrates, and abuse their authority, to the hurt of such as are under them. Secondly, such as are under the degree of subjects, and

and neglect their calling, or deprave it by their wicked practices. Thirdly, rich men that helpe not the necessities of the poor. Fourthly, the wise and learned, that suffer the ignorant to goe astray for want of their good counsell and instruction.

Qu. *For all those good instructions, which Christ gave unto the Jewes, how did they reward him?*

An. With slander and reproach, saying, that he did blaspheme, and cast forth Divels by the power of Belzebub the Prince of Divels, ch. 5. 21. & 11. 15.

Qu. *What is blasphemy?*

Answ. To detract from the power of the holy Ghost.

Qu. *Was it sufficient to allay the malice of the Jewes, to say Christ was a blasphemer?*

An. No, the condition of envious men is such as when they have done what disgrace they can in words, they practise deeds for the overthrow of him they hate.

Qu. *How did they practise Christ his overthrow?*

An. By hiring Judas to betray him unto them.

Qu. *What doe we learne by this, that amongst the twelve one was a traitour?*

An. That even amongst the smallest number of Gods Elect, there the Divell hath his instruments.

Qu. *For what did Judas betray his Master?*

An. For mony, as many do their soules, ch. 21. 6.

Quest. *What was the last memorable thing that Christ did before his betraying?*

A. The institution of the Sacrament of his body and blood.

Quest. *Of how many things doth this Sacrament consist?*

An. Of two.

Q. *Which be they?*

An. The visible substance, which is Bread and Wine; and the invisible grace, which is Redemption by his death, to all that receive this Sacrament worthily.

Qu. *How many things are required for the worthy receiving?*

An. Foure.

Qu. *Which be they?*

An. Knowledge, to discerne a difference betwixt this holy ordinance, and other ceremonies: Faith, to beleeve that Christ dyed for us: Repentance, to be sorry for our sins: And Charity, to forgive our brethren.

Qu. *Is it not enough then to remember Christ by meditation, reading, and hearing?*

An. No, except we doe likewise actually receive his body and blood in the Sacrament of the Supper.

Qu. *What two things did Christ use in offering his body upon the Crosse?*

An. Breaking of his Body, and drawing forth of his blood.

Qu. *What must our breaking be?*

An. A contrition of heart for our sinnes, and breaking of bread in the way of charity.

Qu. *What must our powring forth be?*

An. Teares of repentance, and teares of compassion.

Qu. *How do we receive Christ in the Sacrament?*

An. Spiritually.

Qu. *What place must be prepared for him?*

An. An upper roome in the bottome, an inward roome in the heart, a large roome to receive his retinue, a faire room hung with the tapistry of righteousnesse, a sweet roome decked with flowers of love, a convenient room with a chimney and a bed, that is, the fire of zeale, and the bed of peace.

Qu. *What must be his diet?*

An. Prayer and thanksgiving.

Qu. *Who his attendants?*

An. Faith, Hope, and Charity.

Qu. *How shall a man know whether he have received Christ or no?*

An. If he finde that hee doth not onely heare his Word, but brings forth the fruit of good doctrine: and therefore a good Christian is compared to a Tree.

Qu. *Why?*

An. Because he hath a root, which is Hope: a heart, which is Faith: a barke, which is Charity: branches, which are spirituall Vertues: greene leaves, which are good words; and fruit, which is good workes.

Qu. *How was Christ apprehended?*

An. With Bils and Staves.

Qu. *How did they use him?*

Ans. Buffeted him, and set a crowne of thornes upon his head.

Qu. *Whither did they carry him to be examined?*

An. To the high Priest first, and then to Pilate, and afterward to Herod.

Qu. *What were these men?*

An. Chiefe Magistrates, but very wicked.

Qu. *What are godly Magistrates called?*

An. Gods.

Qu. *Why?*

An. Because they execute the judgement of God upon offendors.

Qu. *What was one bad note of a Magistrate in Pilate?*

An. This, that though he knew Christ to be innocent, yet because of the opinion of the people, rather then he would purchase their displeasure, he delivered him over to their will, ch. 23. 25.

Qu. *Upon what occasion is the friendship of the wicked oftentimes renewed?*

Answ. Upon the disgrace and downfall of the godly, as appeares by Herod and Pilate, who having been long enemies, were now reconciled together, upon the apprehension of Christ.

The Doctrine out of the Gospel after Saint JOHN.

Question.

WHat was John?

An. An Apostle, and the entirely beloved of Christ, ch. 13. 23.

Qu. *How did he write the Gospel?*

An. As both an eye-witnes, and an eare-witnes of that which Christ had said and done.

Qu. *What is done in this place to be handled?*

Answ. These foure branches, the Conviction of Christ, his Execution, Resurrection, Ascension.

Qu. *Were not the Jewes satisfied with the imprisonment of Christ?*

Answ. No, they sought likewise to put him to death.

Qu. *Why did they pursue him with such hatred, having done so many good deeds among them?*

Answ. Upon the same reason that vice pursues vertue; iniquity, godlinesse; falshood, truth; and darknesse, light.

Qu. *How are they blinded?*

An. By rage, and their owne affections.

Qu. *What are the affections?*

An. Like Whirle-winder, when they have once got the upper hand over reason, as appeareth by the Jewes, that would heare nothing, but cryed, Crucifie him, crucifie him, ch. 19. 15.

Qu. *What did they object against him?*

An. That he did seduce the people, blaspheme, was not Cesars friend, and worse then Barabbas a Theefe.

Qu. *How did they say he seduced the people?*

Ans. By false doctrine, in denying righteousnesse by the Law, ch. 5. 24.

Qu. *How blasphemy?*

A. In calling himselfe the Son of God, ch. 10. 33.

Qu. *How not to be Cesars friend?*

A. In making himselfe a King, ch. 19. 12.

Qu. *How worse then Barabbas?*

Answ. In that they thought a Blasphemer worse than a Theefe.

Qu. *What theefe was this?*

A. Saint Peter in the third of the Acts cals him a Murderer. St. Matthew, a Notable Theefe. Saint John sayes he was a Robber. Saint Luke tels us that for sedition and murder he was cast into prison, ch. 23. 19.

Qu. *How did Christ confute the objection of the Jewes?*

A. First, by saying he was the Way, the Truth, and the faithfull Shepheard; and therefore did not seduce the people, ch. 14. 6. & 10. 11.

Qu. *How secondly?*

Answ. By saying, what he did, he did by the inspiration of the holy Ghost, and power of God the Father; and therefore did not blaspheme, ch. 5. 12. & 10. 30.

Qu. *How thirdly?*

An. By protesting openly, that what was due to Cesar, ought to be given unto Cesar; and therefore was no enemy to Cesar.

Qu. *How fourthly?*

A. By shewing he came to enrich them with all the treasure of happy life: and therefore was no Theefe, like Barabbas, ch. 6. 48. & 7. 18.

Qu. *Were they not satisfied with this?*

A. No, not though Pilate, the chiefe Magistrate, before whom hee was indited, did certifie them, from the judgement seat, that he found no fault in him, ch. 18. 38.

Qu. *Why did not then Pilate set him free?*

A. Because he respected more the displeasure of the people, than the discharge of his owne conscience; wherein hee shewed himselfe a bad Magistrate.

Quest. *Was Pilate altogether without compassion, when he gave judgement upon Christ?*

An. No, he had a kind of compassion, but it was counterfeit; and therefore though he would wash his hands never so often, he cannot cleare himselfe from the guilt of innocent bloud.

Qu. *How many sorts of cruelty are there?*

An. Three.

Qu. *Which be they?*

An. The first is of such as procure it, who nevertheless will not execute it themselves; and this was the cruelty of the Jewes. The second is of such as devise not themselves to be cruell, but when the word is put into their hands, or the meanes given unto them, doe not spare forthwith to execute it with all immanity and brutishnesse of heart; and this is the cruelty of Tyrants and wicked men put in authority. The third is of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought and might save and helpe if they would; and such was the cruelty of Pilate, and is the cruelty of all such as see the innocent and guiltlesse wronged, and will not helpe and succour them.

Qu. *How many waies may we help the distressed?*

An. Foure manner of wayes.

Qu. *Which be they?*

An. Either in person, when we travell and labour for their deliverance, or with our goods, in relieving their wants, or with our counsell to direct them, or with our power quite to deliver them.

Qu. *Had Christ any such friends?*

An. No, nor did he need them, because he could have delivered himselfe if it had pleased him.

Qu. *Where were his Apostles?*

An. Fled from him.

Q. *Peter boasted he would dye for him, and did he now forsake him in his extremity?*

An. He did not onely forsake him, but he flatly forswore he knew him.

Qu. *How often?*

An. Three times the same night that Christ was apprehended, ch. 18.

Qu. *What learne we by this?*

Answ. The inconstancy of flesh and bloud, and fickleneese of worldly friends.

Qu. *What became of Judas that betrayed him?*

An. As of a pernicious Traitour.

Qu. *How was that?*

A. He hanged himselfe.

Qu. *Who gave him that judgement?*

An. His owne guilty conscience.

Quest. *How many offices of torment doth a guilty conscience include?*

An. Foure.

Qu. *Which be they?*

An. Of an Accuser, a Juror, a Judge, and an Executioner.

Qu. *How of an Accuser?*

An. In laying our sins to our charge, Rom. 2. 15.

Qu. *How of a Juror?*

An. By giving in evidence against us.

Qu. *How of a Judge?*

An. In condemning us.

Qu. *How of an Executioner?*

An. By inflicting deserved punishment.

Qu. *What is it to have a guilty conscience?*

An. To live in a continuall torment and hell of minde.

Qu. *What was the manner of Christs execution?*

An. The death of the Crosse.

Qu. *What extremity did he suffer before he was nailed upon the Crosse?*

A. He sweat water and bloud, was falsly accused, buffeted, spit upon, scourged, reviled, crowned with thornes, and his garments parted before his face.

Quest. *What extremity did hee endure upon the Crosse?*

A. His hands and feet were nailed, his side pierced with a speare, he dranke vinegar and gall, was forsaken of God, and rejected of the world.

Q. *For whom did he suffer all these torments?*

An. Not for any offence of his, for he was immaculate; but for our sins, which were infinite.

Qu. *To what end did he suffer them?*

A. To the satisfaction of the Justice of God, and the Redemption of our soules.

Qu. *What learne we by that?*

An. His obedience to God the Father, and his love towards us.

Qu. *Wherin*

Qu. *Wherein appeared his obedience towards God?*

An. In two things.

Qu. *Which be they?*

An. In performing all that God had commanded, which is called actuall obedience; and in patient bearing all that was imposed upon him, which is called passive.

Qu. *Wherein appeared his love towards us?*

An. In giving his life for us, when we were yet his enemies.

Qu. *What is life?*

A. The power and vigour of the soule, expressed by the instrument of the body.

Qu. *What are the opinions of Atheists touching life?*

An. Some thinke, because a man liveth no longer than he breatheth, that the life of man is nothing but a puffe of winde. Some again, because the losse of much bloud bringeth the losse of life, therefore they esteeme the life to be nothing else but bloud. And other some, because in death they perceive no difference betweene men and beasts, therefore they hold our lives to be as the lives of brute beasts, vanishing, without immortality of soule: but all these opinions are corrupt and lewd.

Qu. *Why so?*

An. Because they are grounded onely upon the corporall senses.

Qu. *How do you prove the soule to be immortall?*

An. Because it is the Image of God, which is a spirit, and eternall: for there must alwayes be an agreement betwixt the image, and the thing whereof it is an image.

Qu. *What part of Christ did suffer death?*

An. His humanity.

Qu. *Of what doth his humanity consist?*

An. Of body and soule like unto ours, sin onely excepted.

Qu. *Did his soule suffer death?*

An. It did.

Qu. *Why then the soule is not immortall.*

Answ. There be two kindes of death, one corporall, which is a dissolution of the soule from the body: another spirituall, which is a separation of the soule from the presence of God. And in this sense it is said, that Christ his soule did dye: inasmuch as for a while it was excluded from the presence of God.

Qu. *What part of Christ did not suffer?*

Answ. His Deity, by which hee did overcome death.

Qu. *How did his victory over death appeare?*

An. By his Resurrection.

Qu. *When was that?*

An. Upon the third day.

Qu. *What benefit have we by his Resurrection?*

Answ. The assurance of the immortality both of soule and body: and that sinne, death, nor hell shall have any power over us, so long as we beleeve in him.

Qu. *How prove you that?*

An. By his owne words, I am the Resurrection and the Life, he that beleeveth in me, though hee were dead, yet shall he live, ch. 11. 23. And again, he that beleeveth in the Son, hath life everlasting; and he that beleeveth not in the Son, shall not see life, but the wrath of God abideth on him, ch. 3. 36.

Qu. *What kind of people held opinion that there was no Resurrection?*

An. The Sadducees; and therefore they tempted Christ with the question of the Woman that had seven husbands, whose wife she should bee at the day of the Resurrection.

Qu. *How did Christ answer that question?*

An. By saying, that in the Kingdome of Heaven they neither marry, nor are married, but are as the Angels of God.

Qu. *What are they called, that amongst us deny the Resurrection?*

An. Atheists.

Qu. *How many sorts of Atheists are there?*

An. Two.

Qu. *Which be they?*

A. The one, that perswade themselves, the soule is mortall as well as the body: the other, that albeit they have some opinion of the immortality of the soule, yet they thinke there is no hell, nor punishment for sin after this life.

Qu. *How doth the Scripture dispute the first?*

A. By saying, that whosoever beleeveth in Christ, shall not perish, but have eternall life, ch. 3.

Qu. *How the second?*

An. By the words that God shall say to the wicked at the day of Judgement, Depart from mee ye cursed into everlasting fire, which is prepared for the Divell and his Angels, Mat. 25. 41.

Qu. *How many sorts of Angels be there?*

An. Two: good and bad.

Qu. *Of what substance are good Angels?*

Ans. Not of the nature and essence of God, nor immortall of themselves; but have their immortality from God, who both gives it unto them, and preserves them in it, and could take it from them if he would.

Qu. *What difference is there betwixt the spirits of men and Angels?*

A. Angels are of a more glorious essence; besides, the spirits of men are joyned unto bodies, the spirits of Angels are not.

Qu. *Are not the spirits of men celestiall?*

An. Yes, not in respect they are drawne from the Nature of God, but in respect of the agreement that is betwixt them.

Quest. *What difference is there betwixt soule and spirit?*

A. A soule is common to all men living, as well Infidels as others: but spirit is properly in those that are regenerate, and borne anew by Faith, and the holy Ghost.

Quest. *To whom did Christ first appeare after his Resurrection?*

An. To Mary Magdalen, and afterward three severall times to his Apostles.

Qu. *How long was he upon the earth after his Resurrection?*

Ans. Forty dayes, and then he was taken up on high, and a cloud received him, Act. 13. 9.

Qu. *Did he not ascend before forty dayes, seeing he forbids Mary to touch him because he was not yet ascended: and tels them, I ascend to my Father, and to your Father? &c.*

A. He did not: he stayd so long to settle and establish the wavering faith of his Disciples.

Qu. *Where was Christ when he was taken up?*

An. Upon Mount Olivet.

ACTS.

Question.

After that Christ ascended into heaven, whom did he leave on the earth for the building up of the Church?

An. His eleven Apostles.
Qu. How did he strengthen them?
A. By sending the holy Ghost unto them, ch. 1. 4.
Q. In what likenesse did the holy Ghost appeare?
An. In the likenesse of fiery tongues, ch. 2. 3.
Qu. With what did it endue them?
An. With the knowledge of languages.
Qu. To what end?
An. That they might preach to all Nations.
Qu. Was that their office?
An. Yes.
Qu. Who enjoyned them thereunto?
A. Christ, ch. 1. 8.
Q. Upon how many points did their office consist?
An. Of two.
Qu. Which be, they?
An. To baptize, and to instruct.
Qu. How did they baptize?
An. In the Name of the Father, of the Son, and of the holy Ghost.
Qu. How did they instruct?
An. Two manner of wayes.
Qu. Which be they?
An. By testifying the Death, Resurrection, and Ascension of Christ: and teaching of Faith, Repentance, and good works, ch. 2. 23. 24. 25. 28.
Qu. What power had they given them to confirme their doctrine?
An. The power of working miracles, as, making the lame to goe, healing the sicke, and raising the dead, cha. 3. 6. & 9. 34. 40.
Qu. Who stood against them?
An. The practice of the Divel.
Qu. Who defended them?
An. The providence of God.
Qu. How did the Divell practise against them?
An. By raising up conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.
Qu. To what purpose and end did the Divell doe this?
An. To overthrow, or at least to stop the course of their preaching, if it had bin possible.
Qu. How did God defend and preserve them?
Ans. He revealed the conspiracies against them, chap. 6. 24. He pacified the tumults and commotions, chap. 10. 33. to 41. He sent them refuge in time of persecution, chap. 14. 6. He converted the hearts of their slanderers, ch. 2. 37. He delivered them out of prison, ch. 5. 19. He comforted them when they were beaten, chap. 5. 41. & 23. 11. and in death he gave them life, chap. 14. 19.
Qu. Who conspired against them?
An. The Jewes.
Qu. How?
An. When Paul was imprisoned by them, some forty of them, or more, tooke an oath, that they would not eate nor drinke untill they had slaine Paul, Act. 23. 12. 13.
Qu. Under what colour would they execute their malice?
Answ. Vnder colour to have him brought forth to be examined, and they by the way would murder him.
Qu. How did God reveale this conspiracy?
Ans. Pauls sisters sonne over-heard it, and was sent to tell the Captaine of the Castle of it, chapter 23. 20. 21.
Qu. What did the Captain when he heard of it?
Answ. Sent Paul with a power of men for his guard to Cesarea, to Felix the chiefe Governour.
Qu. Who raised tumults against them?
A. The Jewes, and one Demetrius a Silver-smith at Ephesus.
Qu. 2. Against which of the Apostles did Demetrius raise a tumult?
An. Against Paul, Gaius, and Aristarchus, Pauls companions.
Qu. Why?
An. Because they spake against Images, by making of which he got his living.
Q. What was Demetrius intent by this commotion?
An. To have Paul and his Disciples suppress.
Qu. How did God prevent his purpose?
An. The Towne-Clerke pacified the people, and the men were let goe, chap. 19. 35.
Qu. Who was the Divels instrument to persecute the Apostles?
An. Herod in Judea, and the unbeleeving Jewes in Iconium, Thessalonica, and other places.
Qu. Whom did Herod persecute?
An. Hee killed James, and put Peter in prison, chap. 12. 2. 5.
Qu. Who was Gods instrument to deliver Peter?
An. An Angel.
Qu. How was Herod punished for his cruelty?
A. He was eaten to death with worms, ch. 12. 23.
Qu. Whom did the unbeleeving Jewes persecute at Iconium?
An. Paul and Barnabas.
Qu. How were they delivered?
Answ. God gave them knowledge of their dangers.
Qu. Whither went they for refuge?
Answ. To Listra and Derbe, Cities of Lycaonia, chap. 14. 6.
Qu. Who were persecuted at Thessalonica?
An. Paul and Silas.
Qu. How escaped they?
Ans. Their friends sent them away by night to Berea, chap. 17. 10.
Qu. Who were the Divels instruments to slander the Apostles?
An. The Jewes.
Qu. Where?
A. At Jerusalem.
Qu. In what manner?
Answ. By saying (when they spake all manner of languages) that they were drunke with new wine, chap. 7. 13.
Q. How did God make them repent their slander?
Ans. By touching them with remorse of conscience.
Qu. Who were the Divels instruments to imprison the Apostles?
Answ. King Herod, the Jewes, and the Romane Substitute.
Q. Who was Gods instrument to deliver them?
Ans. An Angel, and such men as he raised to be their friends, chap. 5. 19.
Qu. How did God comfort the Apostles, when they were beaten?
A. By speaking unto them in visions, ch. 23. 11.
Qu. Who was the first Martyr?
An. Saint Stephen.
Qu. What was he?
Ans. One of the seven Deacons ordained by the Apostles.
Qu. To what end?
An. To be carefull that no poore of the Church should want relieefe, ch. 7. 1.
Qu. How died he?
An. He was stoned.
Qu. By whom?

An. By

An. By the whole multitude of the Jewes.

Qu. For what cause?

An. None, but that being full of faith and power, he did great miracles among the people.

Qu. What comfort did he finde in death?

An. Unspeakable, he saw heaven open, and the son of man sitting on the right hand of his Father.

Qu. What did he to his persecutors?

An. Not onely forgave them, but prayed that that sin might never be imputed to them.

Qu. What may we learne from St. Stephen?

An. Zeale for God, patience for our selves, charity to our enemies.

Qu. To which of the Apostles did he give life in death?

An. To Paul.

Qu. In what manner?

An. When Paul was stoned by the men of Listra, and carried out of the City for dead, God raised him up againe, even in the middest of the Disciples that stood about him, ch. 14. ver. 19. 20.

Quest. What learne we by the sequell of his discourse?

An. That God, by simple men, in spite of all tyranny, replenished the whole world with the sound of the Gospel.

Qu. But Paul, as we read in the eighth chapter, persecuted the Church, and consented to the death of Stephen, how came he then to be an Apostle?

An. The Spirit of God (in whose hands are the hearts of all men) converted him from a persecutor to a Preacher; so that amongst all the Apostles none was more zealous, nor added more soules to the Church than he did.

Qu. How doth that appeare?

An. By his painfull travell through many countries, his stripes, imprisonment, stoning, danger by land and sea, which he joyfully suffered for the love of Christ Jesus.

Qu. Why did God suffer his chosen servants to be so injuriously handled of the world?

An. For three reasons.

Qu. Which be they?

An. That he himselfe might be the more glorified by their deliverance, their enemies more justly condemned, and his servants more worthy of their reward in heaven.

Qu. As they were painfull to teach, were the people ready to follow their doctrine?

An. Many were, of those whose hearts were prepared for that calling; but otherwise they that were not, refused.

Qu. It appeareth then, that faith is the onely gift of God?

An. It is, and encreaseth in us by hearing of his Word, as appeareth by Lydia, the woman of the Thyatirians, whose heart the Lord opened, that she attended to the doctrine of S. Paul, ch. 16. 14.

Quest. What strange conversions were there made by the Apostles?

An. The conversion of the Ethiopian Eunuch, of Cornelius, and Pauls Jaylor.

Quest. Why did the conversion of these men seeme more strange then the rest?

Answ. Because in the eye of the world, both for their calling and quality, they seemed more unlikely to be converted then any other.

Qu. How?

An. The Eunuch was of the Heathen that worshipped strange gods, chap. 8. 37. Cornelius a souldier, whose sterne profession might seem to harden his heart against the first impression of Christian faith, chap. 10. 5. and the Jaylor a forward minister to execute the cruelty of such as persecuted Christ and his Church.

Qu. How did the converted shew themselves afterward to be Christians.

An. By their works.

Qu. What be they?

Ans. The Eunuch planted the Gospel in Ethiopia: Cornelius used much prayer and almes-deeds: and the Jaylor dreſt the wounds of Paul and Silas, and refreshed them with meat.

Qu. Is it not then enough for us to be Christians in name, but we must also be so in nature?

Answ. No: for otherwise we shall be sure to undergoe the wrath of God.

Qu. By what example?

An. By the example of Ananias and Sapphira, and of Eutichus.

Qu. What were their faults?

An. In that whereas it was a custome amongst them, to imploy all their goods to the benefit of their brethren, they kept backe a part to their own private use.

Qu. How were they punished?

An. With sudden death, ch. 5. 5. 10.

Qu. If God sheweth such severity upon them, in that they distributed not their whole substance to the maintenance of Christian charity, what ought they to fear that will bestow nothing, no not so much as the superfluity of their riches to the relieving of their distressed brethren?

An. Not onely death of body in this World, but destruction of soule and body in the World to come, unlesse they amend.

Qu. Wherein did Eutychus offend?

An. Being of the Congregation of the faithfull, as he sate with others to heare Paul preach, neglected his doctrine (as in many Sermons with us we may see the like) and fell into a sleep.

Qu. How did God punish him?

An. Hee made him an example to the whole assembly, by suffering him to fall from the third loft, so that he lay for dead, till Paul revived him.

Qu. But our Christians sit low, and in their pewes, and therefore need feare no such danger?

Answ. True, they need not feare falling to the ground, but they may sit in dread of a greater fall.

Qu. What is that?

An. From the top of heaven to the bottome of hell, if when they should heare the word of God, they suffer sleep to stop their eares.

S. PAULS Epistle to the *Romanes*.

Question.

WHat was the cause that the Apostles wrote Epistles?

Answ. The variety of Nations, whom they had converted, with whom they could not alwaies in person be conversant, and therefore they sent their minder unto them in writing.

Qu. To what end?

An. To cherish their young faith, which otherwise, like a greene tree that hath not taken deepe root, might be shaken with contentions and errour.

Qu. Was there any such thing in Rome, at such time as S. Paul sent his Epistle thither?

An. Yes.

Qu. What was it?

Answ. The Jewes began to despise the Gentiles, and the Gentiles the Jewes.

Qu. *Wherefore did the Jews despise the Gentiles?*

An. They thought them unworthy to be partakers of grace through Christ, because they were not under the Law as well as they.

Qu. *How did the Gentiles despise the Jewes?*

A. They thought them more unworthy of Gods favour through Christ, because they had refused him for their Messias, to whom only he was sent.

Qu. *How did Paul take up this controversie?*

An. By proving them both guilty of manifold sins; and therefore unfit either to reprove other.

Qu. *Of what doth he prove the Gentiles guilty?*

An. Of Idolatry: for though they had not the Law written, yet by the frame of Heaven and Earth, they could not but know there was an Omnipotent God: and therefore they ought not to have worshipped Idols, ch. 1. 20.

Qu. *What doth he hold the Jewes guilty of?*

An. Of Presumption: in thinking they could be justified by the Law, so that neither in the Law, nor out of the Law, that is, before the Law was given, can there be any righteousnesse.

Qu. *What then must they depend upon for their justification?*

Ans. Onely faith in Christ Jesus, who hath performed the Law for them; for to heare the Law was no cause of justification, but to performe the Law, which none was able to doe, but onely the Son of God, ch. 2. 13. & 3. 20. 29.

Qu. *How doth Paul distinguish of the Law?*

An. Into the Law of the Letter, and the Law of Faith.

Qu. *What doth the Law of the Letter?*

An. Shew us what sinne is, but not purge us from sinne.

Qu. *What is the Law of faith?*

A. Righteousnesse obtained without the Law.

Qu. *How proveth he that?*

An. By the example of Abraham, who was justified by faith, before he was circumcised, that he might not thinke circumcision the cause of his justification, ch. 4. 10.

Qu. *How then doth he draw the Jew and Gentile to agreement?*

A. By shewing them, that both the circumcised, and the uncircumcised shalbe saved, if they beleeve.

Qu. *What doth beliefe bring?*

An. Peace of conscience towards God, through our Lord Jesus Christ, ch. 5. 1.

Qu. *What doth peace of conscience bring?*

An. Joy in tribulation.

Qu. *What tribulation?*

An. Patience.

Qu. *What patience?*

An. Experience.

Qu. *What experience?*

An. Hope, that will not deceive us.

Qu. *How is our hope made undeceivable?*

An. By the love of God.

Qu. *Wherein?*

Answ. In that when we were yet his enemies, he gave his onely begotten Son to death.

Qu. *How became we Gods enemies?*

An. By the sin of Adam.

Qu. *Whether was greater, the condemnation that came through the sin of Adam, or the justification that came through the righteousnesse of Christ?*

Ans. The justification that came by the righteousnesse of Christ.

Qu. *Why?*

An. Because by one sinne only came damnation: but Christ by righteousnesse hath forgiven many sins; that is, not onely the sins of Adam, whereof we were guilty: but many other sins of our owne which we have since committed.

Qu. *What bringeth us to the knowledge of sin?*

A. The Law: for we had not known lust to be sin, if the Law had not said, Thou shalt not lust.

Qu. *Then the more sinne is manifested, the more grace abounds.*

An. It doth.

Qu. *May we therefore sin that grace may abound?*

An. God forbid.

Qu. *Why not?*

Answ. Because when in Baptisme we are made partakers of grace, we dye to sinne, and rise againe to newnesse of life, ch. 6. 6.

Qu. *What is it to dye to sin?*

An. To abolish the works of the flesh.

Qu. *What is it to rise unto newnesse of life?*

An. To follow the workes of the spirit.

Qu. *What call you the workes of the spirit?*

Answ. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Qu. *What call you the works of the flesh?*

An. Pride, Envie, Sloath, Gluttony, Uncharitablenesse, &c.

Qu. *How are they rewarded?*

A. With death: for the reward of sin is death, chap. 6. 24.

Qu. *How are the works of the spirit rewarded?*

An. With eternall life, ch. 6. 23.

Qu. *Are we all subject to death by the Law?*

An. We are.

Q. *How then can the cause be good, which is cause of much ill?*

An. Yet the law is holy and good, and ordained to give us life, but that sin working in us, alters the property of the Law, so that in stead of life we finde death, ch. 7. 10.

Qu. *How shall we avoid this danger?*

An. By living after the Spirit.

Qu. *Who are they that live after the spirit?*

Ans. Such as God in his fore-knowledge hath predestinated thereunto, ch. 8. 10.

Qu. *Are all men predestinated to be saved?*

An. No, some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared for glory, ch. 9. 15.

Qu. *Is God then the cause of any mans condemnation?*

An. No, but sin which reigneth in man.

Qu. *What are they called which are ordained to be saved?*

An. The children of God.

Qu. *How are we made the children of God?*

An. Three manner of waies.

Qu. *Which be they?*

An. By Election, Creation, and Adoption.

Qu. *Why are those blessings bestowed upon us?*

An. Not for any desert of ours, but through the meere mercy and love of God.

Qu. *What recompence doth he require of us for them?*

An. Nothing but love.

Qu. *How is our love showne?*

An. If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword, to separate us from Christ.

Qu. *When are we separated from Christ?*

An. When we love our sin more then him, and forsake his will to follow our owne.

Qu. *Why must we endure any extremity, rather then revolt from God?*

An. Because

An. Because the afflictions of this life are not worthy of the glory which shall be shewne unto us in the life to come, ch. 8. 18.

Qu. Do we obtaine that glory then by workes?

Answ. No, but by the mercy of God onely, yet workes and the good motions of the Spirit testifie in our consciences in the meane space, that such a reward is laid up for us.

Qu. How are we put from that glory?

An. Onely by our sins.

Qu. To whom was this covenant of glory made?

An. To the Jewes first, and then to the Gentiles.

Qu. How did the Jewes lose it?

An. By thinking to become righteous by the Law.

Qu. How did the Gentiles obtaine it?

Answ. By beleeving in Christ so soone as they heard of his Name, ch. 9. 30.

Qu. Why could not the Jewes be righteous by the Law?

An. Because they could not fulfill the Law.

Qu. Are the Gentiles then righteous by fulfilling the Law?

An. They are.

Qu. How doe they fulfill the Law?

Answ. Not in themselves, but in the worke of Christ, who hath fulfilled it for them, and for all others that beleeve in him, so that his righteousnesse is become theirs, ch. 10. 4. 6.

Qu. Are all the Jewes rejected?

An. No, God hath reserved a remnant to be saved.

Qu. Are all the Gentiles accepted?

Answ. No, but onely such as doe heare the Word, and beleeve it.

Qu. But some have not heard the Word; therefore they shall be excused.

An. Not so: the sound thereof is gone through the earth, therfore none can plead ignorance, ch. 10. 18.

Qu. Because we are Gentiles, and accepted by our beleefe in the place of unbeleeving Jewes, ought we to despise them in respect of our selves?

An. No.

Qu. Why?

An. Because we are not so accepted, but we may be rejected; nor they so rejected, but they may be received: for if God grafted us into the true Vine, which were but wilde branches, much more may he graffe the Jewes, which were true branches, into the true stocke againe, chap. 11. 17.

Qu. Why doth S. Paul urge this similitude?

An. To shut up the contention between the Jews and the Gentiles, that neither should despise other, because they were alike in beliefe and unbeliefe.

Qu. After the deciding of this controversie, and certaine principall points of religion (as Faith and Justification) declared, wherein doth Paul show we ought to strive to excell one another?

An. In unity and uprightnesse of life.

Qu. How is that to be performed?

An. By offering up our selves a lively sacrifice unto God.

Qu. What is a lively sacrifice?

An. To put off the works of darknesse, and put on the armour of light.

Qu. How must we cast off the works of darknesse?

Ans. By conforming our selves after the will of God, & not after the fashion of the world, ch. 12. 2.

Qu. What are the workes of darknesse?

An. To embrace pride rather than humility, lust rather than chastity, hate rather than love, rebellion rather than obedience, gluttony rather than abstinence, &c.

Qu. What is the armour of light?

An. To dispose our mindes after the contrary.

Qu. It seems then by being commanded to sacrifice our selves, that every Christian is a Priest.

An. True, we are.

Qu. How are we consecrated?

A. Not by the infusion of oyle, but by the inspiration of the holy Spirit.

Qu. When?

An. At our Baptisme.

Quest. Doe all Christians serve in the office of Priesthood?

An. No.

Qu. Why?

Answ. Because their sacrifice is not such as it should be.

Qu. How comes that passe?

Ans. By reason they preferre not sorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Christ, and as he in his life did for our example.

Qu. To whom is it given to doe those things?

A. To all, but not after a like measure.

Qu. What must they doe, that have priviledge of graces above others?

An. Not boast of it, but helpe to furnish them that want, ch. 11. 2.

Qu. By what example are we taught so to doe?

An. By the example of the members of a mans body: for as when the foot is offended, the rest of the members, as the eye, hand, and tongue, straight minister unto it; so ought it to be in the members of Christ his body, when one faints, the rest must relieve it.

Qu. Who is the head of the mysticall body?

An. Christ.

Qu. Who are the eyes?

An. His Preachers.

Qu. Who are the eares?

An. Hearers of the Word.

Qu. Who are the hands?

An. The Magistrates.

Qu. Who are the feet?

An. The subjects.

Qu. What is the duty of a Preacher?

An. To teach with sincerity.

Qu. What is the duty of an hearer?

An. To attend with reverence.

Qu. What is the duty of a Magistrate?

An. To rule with justice.

Qu. What is the duty of a subject?

An. To obey with love.

Qu. What are the sinewes that binde these joynts of the mysticall body together?

An. Compassion and brotherly love.

Qu. What is compassion?

An. A suffering with our Christian brethren, or a like feeling of the heart that we shew to them, as if it were hapned to our selves.

Qu. What doth it produce?

A. A distributing to their necessity: as counsell to them that erre, comfort to them that mourne, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourlesse, cha. 12. 15. 17.

Qu. How are these vertues performed in us?

An. By continuance in prayer.

Qu. What vices are contrary to compassion?

An. Hate, revenge, arrogancy, and selfe-love.

Qu. Why must we not hate?

A. Because God hath commanded love, ch. 2. 14.

Qu. Why must we not revenge?

An. Because revenge is the Lords, ch. 13. 18.

Quest. *Why must we not be arrogant and high-minded?*

Answ. Because we are all of one linage, and no man hath any thing of himselfe, but what is given him of God.

Qu. *What is false-love?*

An. To be wise in our owne conceits.

Qu. *Doth our duty only extend to the body of our Christian brother?*

An. No, but to his mind also.

Qu. *How is that?*

An. We must take heed, that we offend not his conscience, by eating of meats, or observation of dayes, ch. 14. 21.

Quest. *When are these precepts to be put in execution?*

An. Out of hand.

Qu. *Why?*

Ans. Because the time of our salvation draweth neare, chap. 13. 11.

Qu. *When to be left off?*

An. Not till death.

Qu *Why?*

An. Because whether we live or die, we live and die to the Lord, chap. 14. 8.

Qu. *How doth S. Paul conclude this Epistle to the Romanes?*

An. With two things.

Qu. *Which be they?*

An. With Exhortation and Prayer.

Qu. *What doth he exhort them unto?*

Answ. The reading of the Scriptures, thanksgiving, and to beware of false Prophets.

Qu. *Why doth he exhort them to read the Scriptures?*

A. Because whatsoever is written, is written for their and our instruction, ch. 15. 4.

Qu. *Why to thanksgiving?*

A. Because of the mercy of God shewed unto all.

Qu. *Why to beware of false Prophets?*

Answ. Because they raise divisions and opinions in the Church, contrary to the Doctrine of Christ, chap. 16. 16.

Qu. *What is his prayer?*

Answ. That we might be filled with all joy and peace that comes by faith, and with all abundance of hope.

Qu. *What is hope?*

Answ. An assured expectation of blessednesse to come, to which Christ Jesus brings us, *Amen.*

Qu. *From whence did Paul write this Epistle?*

An. From Corinth.

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1. CORINTHIANS.

Question.

WHere was Paul, when he writ this Epistle to the Corinthians?

An. In Syria.

Q. *What was the cause that moved him to write?*

An. The Sects and Divisions that in his absence took root in the Church of Corinth.

Qu. *What were they?*

An. Some held of Paul, some of Apollo, and some of Cephas.

Qu. *How doth he reprove them?*

An. By shewing them, that Christ is one, and his Religion one; and therefore ought not to be divided. And howsoever Paul, Apollo, and Cephas plant, it is nothing, except God give the increase, chap. 3. 6.

Qu. *Whence then proceeds the knowledge of the Scriptures?*

An. From the Spirit of God, chap. 2. 12.

Qu. *Who is the meanes?*

An. The Preachers, ch. 3. 9.

Qu. *How are they to be esteemed?*

An. As Ministers of Christ, Stewards of the Mysteries of God, and such as stand in his stead.

Qu. *How ought they to deliver the Word?*

Answ. Not in the inticing speech of mans wisdome, but in the plain evidence of the spirit, ch. 2. 4.

Qu. *Why?*

Ans. Because the wisedome of the world before God is foolishnesse, and that which the world accounts foolishnesse, is wisdome before God, ch. 3. 19.

Quest. *What is their offence then, that perswade themselves that the Gospel is not well taught, without it be set forth with eloquence of speech?*

An. They make the Crosse of Christ of none effect, attributing that unto them, which belongs to the power of God, ch. 1. 17.

Qu. *What are the inconveniences which come by controversies in Religion?*

An. Vice passeth away unpunished, and the congregation is standalized, chap. 5. 1. &c.

Qu. *What be the vices Saint Paul noteth in the Corinthians?*

Ans. Arrogancy, incest, going to Law one with another, and fornication.

Qu. *How would he have arrogancy reclaimed?*

An. By humility: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise, chap. 3. 18.

Qu. *How incest?*

An. By excommunicating the party, ch. 5. 5.

Qu. *How going to Law?*

An. By chusing some one or other of their brethren to set concord betweene them, without expence of time, and further charge, ch. 6. 5.

Qu. *How fornication?*

An. By marriage: To avoid fornication, let every man have his wife, ch. 6. 5.

Quest. *Which doth he most commend, marriage or a single life?*

An. The single life.

Qu. *Why?*

A. Because it is most apt for the service of God, by reason it is freed from those cares the other is intangled with, ch. 7. 31. 32.

Qu. *Doth not he likewise taxe them of idolatry?*

An. Yes, and of thinking the Minister a burthen to the congregation.

Qu. *How doth he reprove the first?*

An. By shewing, that although they feare God in heart, yet it is not lawfull for them to eat with Idolaters.

Qu. *Why?*

Answ. Because in so doing, they may wound the weake consciences of others, ch. 8. 11. 12.

Qu. *How doth he reprove the second?*

Answ. By shewing, that he which feedeth the flocke, is worthy to eat of the milke of the flocke, chap. 9. 7.

Quest. *By whose example doth he teach them to avoid these enormities?*

An. By the example of the Jewes, who were ambitious, full of strife, despisers of the Prophets, and profaners of holy things, chap. 10.

Qu. *Why are they taught to avoid these things?*

An. Because their bodies are the temples of God, and therefore they ought not to make them the temples of the Divell, by suffering themselves to be

polluted

polluted with ſuch uncleanneſſe, chap.3.1.

Qu. *When doe they avoid them?*

A. When they doe all things in purity of ſpirit, and edification, ch.2.4.5.

Qu. *What is the beſt ground of edification?*

An. Love.

Qu. *How doe you prove that?*

An. Becauſe he that teacheth, although he ſpeak with the tongue of an Angel, and hath not love, is like a tinkling Cymball, chapt.13.1. Hee that hath faith able to remove mountaines, and wants love, it is nothing, verſe.2. And he that giveth all he hath to the poore, and is without love, profiteth nothing, ver.3.

Qu. *Love then is neceſſary in all the points of Religion.*

An. It is ſo for he that comes to the Lords table without love, is an unworthy gueſt: and hee that prayeth, and is not in love, calleth for vengeance on himſelfe.

Qu. *Wherein did the Corinthians abuſe prayer?*

An. In not obſerving the cuſtome of time.

Qu. *What was that?*

An. To pray bare-headed, ch.11.4.

Qu. *Wherein did they abuſe the Lords Supper?*

An. In that ſome came with a carnall deſire to eat, and ſome had filled themſelves before, ch.11.21.

Qu. *What was the preſumption of their women?*

An. They took upon them to teach, which is not allowable, ch.14.24.

Queſt. *What principall thing was to be obſerved amongſt the teachers?*

A. Not to teach to pray in a ſtrange tongue, by which the people could not be edified, nor whereunto they could ſay *Amen*, chap.14.2.16.

Q. *What is the laſt errour Paul confuted in them?*

An. Their doubting of the Reſurrection.

Qu. *How doth he confute it?*

A. By ſhewing that Chriſt is riſen, which is the firſt fruit of them that ſhall riſe, ch.15.

Qu. *How doth he prove that Chriſt is riſen?*

An. By the teſtimony of the Apoſtles, and of others that ſaw him: but leſt this might not be ſufficient, he confirmes it alſo by reaſon.

Qu. *How is that?*

An. That unleſſe there be a Reſurrection, Faith and Preaching are both in vaine, ch.15.14.

Qu. *How doth Paul conclude this Epiſtle?*

Anſw. With an Exhortation for the reliefe of the poore.

2.COR INTHIANS.

Queſtion.

FRom whence was *the ſecond Epiſtle to the Corinthians written?*

An. From Philippi a City in Macedonia.

Queſt. *What are the principall circumſtances to be conſidered?*

An. Three.

Qu. *Which be they?*

An. The cauſe why he writ, the perſons whom he toucheth, and the matter whereof he treateth.

Qu. *What was the cauſe of his writing?*

An. The inflexible nature of ſome, that notwithſtanding his former perſwaſions, ſtill deſpiſed his authority.

Qu. *Who are the perſons?*

An. The falſe teachers, himſelfe, and the Corinthians.

Queſt. *What is the matter?*

An. A confutation of his Detractors, and a confirmation of his owne Doctrine.

Qu. *How confutes he his Detractors?*

An. By proving them teachers, not for love, but to fill their owne bellies, and that they were boaſters of other mens labours, ch.10.15. & 11.20.

Qu. *How doth he confirme his owne doctrine?*

An. Three wayes.

Qu. *How is that?*

Anſw. Firſt, in reſpect of the ground thereof, which is Chriſt Jeſus, chap.4.5. Secondly, in reſpect of the fruit, which it had brought forth in them, which was faith, patience, and love, ch.8.7. & 9.2. Thirdly, in reſpect of his owne conſtancy, whom the perſecution of the world had ſealed the true Miniſter of God.

Qu. *How?*

A. In that neither impriſonment, ſtripes, watching, faſting, ſtoning, danger by ſea, nor danger by land could terrifie him from his proceeding in his calling, chap.6.4. & 11.24. to 30.

To the GALATIANS.

Queſtion.

WHat was the cauſe Paul writ to the Galatians?

An. Their declining from that which he had taught them.

Qu. *What was that?*

An. Faith in Chriſt Jeſus.

Qu. *How declined they from Faith?*

An. In thinking to be juſtified by the workes of the Law.

Qu. *How doth he reprove them?*

Anſw. By ſhewing, that as many as are of the workes of the Law, are under the curſe, ch.3.10.

Qu. *How were they delivered from this curſe?*

Anſw. Chriſt hath redeemed us by being made a curſe for us, chap.3.13.

Qu. *What doth he then counſell them to do?*

Anſ. To forſake the beggarly traditions of the Law, as Circumciſion, and the obſervation of dayes and times, chap.4.9.10.

Qu. *What was the reaſon?*

An. Becauſe neither Circumciſion, nor Uncircumciſion availe any thing, but a new creature chap.5.15.

Qu. *What is underſtood by a new creature?*

An. One regenerated by faith, as being dead to ſin, and riſen againe through Chriſt, to newneſſe of life, ch.2.19.20.

Qu. *How are we knowne to be regenerate?*

An. If we bring forth the fruits of the Spirit.

Qu. *What are the fruits of the Spirit?*

A. All kinds of Chriſtian vertue, love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance, &c. ch.5.22.

Queſt. *Is there no Law againſt them that live in this eſtate?*

Anſw. There is none that hath any condemning power over them.

Qu. *What are the fruits of the fleſh?*

A. Luſts againſt chaſtity, as adultery, uncleanneſſe, againſt religion, idolatry, witchcraft; againſt charity, envie, murder, &c. againſt temperance, gluttony, drunkenneſſe, &c.

Qu. *What ſhall become of them that delight in theſe works of the fleſh?*

A. They ſhall not inherite the Kingdom of God.

Qu. *Were*

Qu. *Where was Paul when he wrote this Epistle?*
An. At Rome.

PAUL to the *Ephesians.*

Question.

WHat were these *Ephesians* that Saint Paul writeth unto?

Ans. Inhabitants of the chiefe City of Ionia in Asia minor.

Qu. *Who converted them to Christianity?*

An. Saint Paul, about 12. yeares after the Resurrection of our Saviour, Act. 19.

Qu. *What was the estate of the Ephesians, when Paul writ unto them?*

Answ. As it is of all those amongst whom Gods wrath hath bin sown.

Qu. *How is that?*

An. The good seed of Pauls Doctrine was mingled with the cockle and weeds of false teachers.

Qu. *In such a needfull businesse, how chance he did not rather go unto them than write?*

An. Because he was a prisoner at Rome.

Qu. *What method doth hee use in confirming the Ephesians in the faith, which hee had before taught them?*

A. First, he useth an Admonition, then a Prayer, and last of all, an Exhortation.

Qu. *Of what doth he admonish them?*

An. Of three things.

Qu. *Which be they?*

An. First, he shewes that they were predestinated to the calling of Christians, before the foundation of the world; and therefore there was nothing that had happened to them by chance, cha. 1. 4. 11. Secondly, he puts them in minde, that the ground of their faith is Christ Jesus, to whom all power both in Heaven and Earth was given; and therefore they needed not to stand doubtfull of their reward, ch. 1. 20. to 23. Thirdly, he records in what estate they were before they were called.

Qu. *What was that?*

An. That they were under the power of Sathan, and dead through sinne; and therefore being now quickned by the Spirit of Christ, the farther they were off from grace, the greater debters they were now for the same, chapt. 2. 4, 5. Fourthly hee bids them not faint because of the persecution which they saw was laid upon him.

Qu. *What reason shewes he for that?*

An. Because it was to their glory, ch. 3. 13.

Quest. *In what respect could his persecution be to their glory?*

Ans. In this, that seeing him constantly endure imprisonment and death for the truth of the Gospel which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no tradition of man.

Qu. *For what doth he pray to God for them?*

An. For three things.

Qu. *Which be they?*

Answ. First, for the strength of his holy Spirit, chap. 3. 19. Secondly, that hee would give them a faithfull heart, cha. 3. 17. And thirdly, to endue them with unfained charity.

Qu. *How manifold is his exhortation?*

An. Twofold.

Qu. *As how?*

An. Generall and particular.

Qu. *What is his generall exhortation?*

Ans. Certaine observations common to all men, to walke worthy of their calling, chap. 4. 1.

Qu. *What is their calling?*

An. Christianity.

Qu. *What is the end thereof?*

An. Eternall life.

Qu. *Who hath called us thereunto?*

An. God the Father, by his sonne Christ Jesus, chap. 3. 11.

Qu. *By what meanes?*

A. By two kinds of means.

Qu. *Which be they?*

Ans. First, by outward meanes, as by afflictions, and persecutions: and secondly, by inward means; as by the working of Gods Word in our hearts, and the wholesome admonition of his holy Spirit, ch. 4. 1.

Q. *How may we walke worthy of our vocation?*

An. If we avoid lying, anger, theft, filthy speaking, and imbrace humility, meeknesse, patience, charity, & unity of spirit, ch. 4. 2. 3. & ver. 25. to 31.

Qu. *What is humility?*

A. Not to preferre our selves before others, nor to despise others in respect of our selves.

Qu. *What is meeknesse?*

An. Not to be easily moved to anger.

Qu. *Is it not lawfull then to be angry with such as offend?*

An. Yes, so we be not angry unto sin, nor let the Sun go down upon our wrath, ch. 4. 26.

Qu. *How may we be angry and not sin?*

Answ. If we bridle our fury, that we breake not forth into any wicked and unlawfull thoughts, words, or deeds.

Qu. *What is patience?*

An. A quiet digesting of wrong, and leaving the revenge to God.

Qu. *What is charity?*

An. A compunction of heart, whereby one Christian is incited to helpe and succour another.

Qu. *What call ye the unity of the Spirit?*

An. An agreement together of Gods people in true faith and doctrine, without sect or dissention.

Qu. *Why ought we to walke in unity of spirit?*

An. Because God, which hath created us, Christ which hath redeemed us, and the holy Ghost which hath sanctified us, is but one: & the means whereby wee are saved one, that is to say, Faith; and therefore we ought to agree together in minde, as children of one Father, or as Heires, ordained all for one happy inheritance, ch. 4. 4. 5. 6.

Qu. *Having declared what the vertues are which Saint Paul would have us follow, rehearse the vices which he would have us avoid?*

Answ. Lying (as I said before:) theft, anger, filthy speaking, and (out of the fifth chapter) covetousnesse, fornication, drunkennesse, false doctrine, foolish and idle jesting.

Qu. *What is a lye?*

An. A counterfeit and false declaration of the thought and minde, as when wee speake one thing and thinke another.

Qu. *What is theft?*

An. Not onely to steale with the hand, but all manner of deceit and unlawfull gaine.

Qu. *What is anger?*

A. A desire of revenge for some wrong done unto us, or unto them whom we love.

Qu. *Of how many sorts is it?*

An. Of two.

Q. *Which be they?*

An. Naturall, or Diabolicall.

Qu. *What call you naturall anger?*

An. The

An. The anger that is in a Magistrate towards the subject, a Father towards his childe, or a Master towards his servant or scholar, for the due correction of such vices as they perceive in them, to the dishonour of God.

Qu. *What is diabolicall anger?*

An. So to be incens'd, as to wish the destruction of any one.

Qu. *Wherein consisteth filthy communication?*

An. In swearing, cursing, blaspheming, immodest words, and idle jesting.

Qu. *How must Christians then frame their daily conference?*

An. In such sort, as it may be to the edification one of another, speaking unto themselves in Psalmes and Hymnes, and spirituall Songs, and giving thankes to God for all things, ch. 5. 19. 20.

Qu. *What is covetousnesse?*

Ans. A greedinesse to gaine, without regard of their owne necessities, or the necessity of others.

Qu. *What is fornication?*

A. A polluting of the soule with lust of the body.

Qu. *What is drunkennesse?*

A. A confounding of reason and the senses with immoderate drinking.

Qu. *What is false doctrine?*

Answ. Any thing that is taught contrary to the truth of Gods Word.

Qu. *How are they said to lead their lives, that delight in any of these abuses?*

An. Improvidently.

Qu. *Why?*

An. Because they neglect the will of God, to follow their owne wayes.

Qu. *How are they said to lead their lives, that abhorre them?*

An. Circumspectly.

Qu. *Why?*

Answ. Because they preferre the will of God before their owne imagination, ch. 5. 15. 17.

Qu. *What is Pauls particular exhortation in this Epistle?*

A. The duty of husbands and wives, parents and children, masters and servants.

Qu. *What is the duty of husbands towards their wives?*

Ans. To love them as Christ loved the Church, who gave his life for it, ch. 5. 25.

Qu. *What is the duty of wives towards their husbands?*

An. To submit themselves unto their husbands, as unto the Lord, ch. 5. 22.

Quest. *What is the duty of parents towards their children?*

Answ. Not only to feed and cloath them, but to bring them up in the feare of the Lord, ch. 6.

Qu. *What is the duty of children towards their parents?*

An. To honour and obey them with bodily reverence, and with the unfained love of the heart, chap. 6. 12.

Q. *What is the duty of masters to their servants?*

An. Not to detaine them of their due, nor to use cruelty towards them, remembring that they themselves have also a Master in Heaven, ch. 6. 11.

Quest. *What is the duty of servants to their masters?*

An. To obey and labour for them in singlenesse of heart, and not with eye-service.

Qu. *How is that?*

An. To doe all things (whether their master be absent or present) as if God beheld them.

Qu. *How doth S. Paul wish the Ephesians, and in them us, to arme our selves for the accomplishing of these, and all other duties?*

An. First, to gird them with the girdle of truth. Secondly, to put on the brest-plate of righteousnes, Thirdly, to be shod with the shooes of the preparation of the Gospel of peace. Fourthly, to take the shield of faith. Fiftly, the helmet of salvation. Sixtly, the sword of the spirit, ch. 6. 14. to 17.

Qu. *What is understood by the girdle of truth?*

An. A binding of our selves to the observation of the Word of God.

Qu. *What by the brest-plate of righteousnesse?*

An. A good conscience or innocency of life.

Qu. *What by the shooes of peace?*

An. Friendly and quiet conversation.

Qu. *What by the shield of faith?*

Answ. The righteousnesse of Christ, able like a brazen shield, to protect and cover us from the darts of the World, the Flesh, and the Divell.

Qu. *What by the helmet of salvation?*

An. The strength and power of Christ, being for our sake vanquisher of hell, death, and sin.

Qu. *What by the sword of the spirit?*

An. The Word of the everliving God, which, as a sword, we must draw forth to defend our selves and offend our spirituall enemies.

Qu. *What is the speciall quality required in him that is thus armed?*

A. Prayer, and continuall watchfulnesse, ch. 6. 18.

To the PHILIPPIANS.

Question.

Qu. *WHat were the Philippians?*

Ans. Exiles of Philippi, a City in Macedonia, where S. Paul had planted the Gospel.

Qu. *What moved him to write unto them?*

An. Two things.

Qu. *Which be they?*

Answ. First, the generall care he had for all the people of God. Secondly, that he might shew his thankfulnesse toward the Philippians.

Qu. *For what?*

An. For sending him reliefe, after they knew he was prisoner in Rome.

Qu. *By whom did they send him reliefe?*

An. By Epaphroditus, a professor of the Gospel.

Qu. *How did he shew his thankefulnesse toward them?*

An. Two wayes.

Q. *Which be they?*

An. First, in praising God for them; and then in praying unto God for them.

Qu. *How doth he praise God for them?*

Ans. In that it had pleased him to receive them into the fellowship of the Gospel, ch. 1. 5.

Qu. *In what sort doth he pray to God for them?*

An. Three manner of wayes.

Qu. *Which be they?*

An. First, that God, which had begun this good worke in them, would continue it untill the day of Christ Jesus, cha. 1. 8. Secondly, that they might be able, through his grace, to discerne true Doctrine from false, ch. 1. 10. Thirdly, that they might abound in love, and the works of righteousnes, ch. 1. 11.

Qu. *How doth he encourage them, lest his imprisonment should make them faint?*

An. Three wayes.

Qu. *Which be they?*

An. First,

An. First, in respect of others. Secondly, of himselfe. Thirdly, by the example of Christ.

Qu. *How in respect of others?*

An. That as others, in beholding his constancy, were boldned, & did more frankly professe Christ, so he hoped they would doe, ch. 1. 14.

Quest. *How doth he encourage them in respect of himselfe?*

An. That as hee knew Christ should be magnified in his body, whether he lived or dyed: so he doubted not but that they should bee of the same minde, chap. 1. 10.

Qu. *How by the example of Christ?*

An. That as Christ, being God, became man; being free, became bound; being Lord and Master over all, became a servant to all; and for our sake was content to suffer all reproach and tyranny, yea, death it selfe: so we for his sake should not refuse to do the like, chap. 2. 5. to 11.

Qu. *What reason doth he alledge, the better to perswade us thereunto?*

An. A two-fold reason.

Qu. *What is that?*

An. First, as touching the reward of our persecutors. Secondly, as touching the reward of us that are persecuted.

Qu. *What doth he say shall be the reward of our persecutors?*

An. Perdition.

Qu. *What of us that are persecuted?*

An. Salvation, ch. 1. 28.

Qu. *How doth he conclude these circumstances?*

An. With a necessity to suffer with Christ, if we will be thought to beleeve in Christ, ch. 1. 20.

Qu. *What doth Paul exhort us unto in this Epistle?*

An. Concord, meeknesse of mind, and godly conversation.

Qu. *How to concord?*

An. That we be of one judgement in Religion, chap. 2. 1.

Qu. *How to meeknesse of minde?*

An. That nothing be done through vain-glory, but every man to esteeme other better than himselfe, chap. 2. 3.

Qu. *How to godly conversation?*

An. That whatsoever is true, just, and of good report, that to follow, ch. 4. 8.

Qu. *What doth he bid us to beware of?*

An. False teachers.

Quest. *What names doth hee attribute unto false teachers, whereby to know them?*

An. He calleth them dogs, evill workers, cozeners, belly-gods, enemies to the Crosse of Christ, and minders of earthly things. ch. 3. 18. 19.

Qu. *And wherefore doth he call them dogs?*

An. Because (like dogs) they barke against the doctrine of the Gospel.

Qu. *And why evill workers?*

An. Because in the harvest of the Lord they seek not his glory, but their owne commodity.

Qu. *Why Cozeners?*

An. Because they teach, that Circumcision, and the workes of the Law are necessary to salvation.

Qu. *Why belly-gods?*

An. Because they sought rather after their owne ease and pleasure, than the spirituall good of Gods people.

Qu. *Why enemies to the Crosse of Christ?*

An. Because they are Christians in name onely, and not in deed.

Qu. *Why minders of earthly things?*

An. Because their chiefest care was to bee rich, and to rise to promotion.

Qu. *How doth Paul make knowne the true Minister of God?*

An. By five especiall notes.

Qu. *Which be they?*

An. First, he saith, they hold it a glory to dye for the confirmation of their Disciples faith, ch. 1. 17. Secondly, they put no confidence in earthly things, chap. 3. Thirdly, they doe esteeme all things losse and as very dung, for the excellent knowledge of Christ, chap. 3. 8. Fourthly, they preach the righteousnesse of Christ, and not mens workes, Vers. 9. Fifthly, their conversation is in Heaven, from whence they expect Christ, by whose coming they hope to be made immortall, ch. 3. to 21.

Qu. *What is it to have our conversation in heaven?*

An. To live like Saints on earth.

Qu. *That we may be able to do so, what is required of us?*

An. Three things.

Qu. *Which be they?*

An. Faith toward God, love toward our neighbour, and sobriety toward our selves.

To the COLOSSIANS.

Question.

WHat were the Colossians?

An. A people dwelling in Colosse, a City of Phrygia, whom Paul saluted in the name of Christ.

Qu. *After his salutation, what did he?*

An. Give God thankes for them.

Qu. *Why?*

An. Because of their faith in Christ Jesus.

Qu. *How doth he strengthen that faith?*

An. First, by Prayer, and then by Exhortation.

Qu. *To whom doth he pray?*

An. To God.

Qu. *For what?*

An. For sixe things.

Qu. *Which be they?*

Ans. First, that they may be filled with the knowledge of the will of God, in all wisdome and spirituall understanding, ch. 1. 9.

Qu. *What is the wisedome he prayes for?*

An. The knowledge that makes men wise unto salvation.

Qu. *Proceed: what is the second?*

An. Secondly, hee prayeth that they may walke worthy of the Lord, ch. 1. 10.

Qu. *How is that?*

Answ. To the honour of God, and the profit of others.

Qu. *What is the third thing?*

Answ. That they may bee fruitfull in all good workes, ch. 1. 10.

Qu. *What call you good workes?*

An. The testimony of a lively faith, set forth by the deeds of mercy.

Qu. *What is the fourth thing?*

An. That they may increase in the knowledge of God, ch. 1. 10.

Qu. *How shall they increase?*

An. By the dew of Gods mercy, and the Sun-shine of his righteousnesse.

Qu. *What is the fifth thing?*

An. That they may be strengthened.

Qu. *With what?*

An. With

An. With the glorious power of Christ.

Qu. *To what end?*

Ans. To endure with patience and joy the afflictions of this life, chap. 1. 11.

Qu. *What is the fixt thing?*

Ans. That they may be alwayes thankfull unto God.

Qu. *Doth he shew any reason why they ought to be thankfull?*

An. Yes, first in that God hath made them meet to be partakers of the inheritance of Saints: And secondly, in that hee had delivered them from the power of darknesse, and brought them into the Kingdome of light, ch. 1. 12. 13.

Qu. *By whose meanes?*

An. By Christ their Redeemer, the Image of the invisible God, the head of the Church, the first borne of the dead, and the Peace-maker betweene God and men.

Qu. *What doth he exhort them unto?*

An. To cleave unto none, but unto this Christ.

Qu. *Why?*

An. Because in him only they shall be compleat and perfect, chap. 2.

Qu. *Where must we seeke him?*

An. In heaven.

Qu. *How?*

An. By setting our affections on things that are above, and not on things that are on earth, ch. 3. 2.

Qu. *When are our affections set on things that are above?*

Ans. When we live after the good motions of the Spirit

Qu. *When upon things that are upon the earth?*

An. When we live after the desires of the flesh.

Qu. *Shew me a difference betweene the Spirit and the flesh?*

A. The flesh saith, rather steale than suffer want; the spirit saith, thou shalt not covet another mans goods: the flesh saith, revenge where thou hast taken wrong; the spirit saith, forgive as Christ hath forgiven thee, ch. 3. 13.

Qu. *When doth this Spirit fall upon us?*

An. In Baptisme.

Qu. *How may we grieve this Spirit?*

An. By abusing the good graces of God, which it bringeth with it; as, by turning mercy into cruelty, humility into pride, and by applying the time appointed to Gods service, to the service of the world.

Qu. *How is the time lost to be redeemed?*

An. By spending it more vertuously than heretofore we have done: as, if we have been careless, now to be watchfull: if we have forgot God & his benefits, now to pray unto him, & be thankfull: if we have bin idle talkers, now to season our words with the salt of wisdome and edification, ch. 4. 6.

1. THESSALONIANS.

Question.

How is this Epistle devided?

An. Into two parts.

Qu. *Which be they?*

An. Into a commendation and an exhortation.

Quest. *For what doth he commend the Thessalonians?*

An. First, for their readinesse to heare: and secondly, for their profiting by hearing.

Qu. *How did he know they profited by hearing?*

An. By three things which he saw begin to flourish amongst them.

Qu. *And what were those?*

An. Effectuall faith, diligent love, and patient hope, chap. 1. 3.

Qu. *What is effectuall faith?*

A. That faith which brings forth good workes.

Qu. *Diligent love, what is that?*

Ans. That love which hath a care to benefit whom it loveth.

Qu. *Patient hope, what is that?*

An. Hope that giveth a man courage to endure all the afflictions of this life without repining, because he depends upon the reward promised in Christ.

Qu. *And what is that?*

An. Eternall life.

Qu. *How many kindes of love are there?*

An. Three.

Qu. *Which be they?*

A. First, love in the Magistrate to labour for the glory of God, and benefit of the Common-wealth. Secondly, love in the Minister, to feed his flocke. Thirdly, love in the private man, to maintaine the welfare of his friend and neighbour.

Qu. *How do they receive the Gospel, that receive it with such profit?*

Ans. They receive it not in word onely, but in power also, chap. 1. 5.

Qu. *What assurance doth it bring unto them?*

Answ. That they are the elect children of God, chap. 1. 7.

Qu. *But what are these men unto God?*

An. A glory.

Qu. *What unto the world?*

An. A good example, chap. 1. 7.

Qu. *How doth Paul commend himselfe?*

An. First, for his love towards them: secondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Qu. *Wherein did he shew his love?*

An. In foure respects.

Qu. *Which be they?*

Ans. First, in protesting that hee was not onely willing to have dealt the Gospel unto them, but also his owne life, chap. 2. 8. Secondly, in sending Timothy unto them for their comfort, when hee could not come himselfe, chap. 3. 5. Thirdly, in esteeming their constancy in the faith, his life, and their fainting his death, chap. 3. 8. Fourthly, in continuall praying for them, that their hearts might be stable and blamelesse in holinesse before God and the world, ch. 3. 13.

Q. *Wherein did he shew his diligence in teaching?*

An. In that he laboured night and day for their instruction.

Qu. *Wherein the purity of his doctrine?*

An. In that it was without deceit, flattery, covetousnesse, vaine-glory, and not to please men, but God, cha. 2. 11. to 18.

Qu. *Was not Paul vaine-glorious then, when hee did thus praise himselfe?*

An. No.

Qu. *Why?*

An. For two causes.

Qu. *Which be they?*

An. First, in that he did it not to win praise to himselfe, but to allure them to embrace the Gospel which he taught: and secondly, to shew what difference there was betweene him and his doctrine, and the false teachers, and their doctrine.

Qu. *What doth he exhort the Thessalonians unto?*

An. To

An. To keep their bodies as vessels of holinesse.
Qu. *Why?*
A. Because God hath called them not to uncleannesse, but to purity of life, ch.4.7.
Qu. *What must they doe to keep their bodies holy unto the Lord?*
An. Fly from lust, oppression, fraud, contention, idleneſſe, and all appearance of evill, ch.4.3. to 12. & ch.5.22.
Qu. *What doth he annexe to his Exhortation?*
An. A reprehension.
Qu. *For what doth he reprehend them?*
An. For two things.
Qu. *Which be they?*
A. For mourning for the dead, and curious searching to know when should be the time of Christs second comming.
Qu. *Ought we not then to mourne for the dead?*
A. No, not in that manner as Infidels do, which thinke their dead shall never rise againe.
Qu. *How then?*
An. As good Christians should, who account of death but as a sleep, out of the which the faithfull shall one day awake to their eternall joy, ch.4.1.
Quest. *Why doth he forbid them to search for the time of Christs comming to judgement?*
An. For two causes.
Qu. *Which be they?*
An. First, because they can never certainly know it, being a thing hidden from the Angels in heaven, much more from men on earth; and secondly, because hee would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a theefe in the night, then for to enquire after the houre.
Qu. *How must they make themselves ready for it?*
Answ. In walking like the children of light, and not like the children of darknesse, ch.5.5.
Qu. *How is that?*
Answ. In peace and love one toward another, in watching, praying, continuall thanksgiving, hearing the Word preached, and reverencing the Ministers, ch.5.6.13. to 20.
Qu. *How doth he conclude this Epistle?*
An. Hee desires their prayers, and greets them with an holy kisse.
Qu. *What doth he intend by that?*
An. He would have them (according to the custome of those times) to manifest their pure, hearty and sincere affection to one another by this holy kisse.
Qu. *Doth he commaund them nothing else?*
A. Yes.
Qu. *What is it?*
A. He charges them by the Lord, that his Epistle be read to all the brethren, ch.5.27.
A What do we learne from hence?
An. That the Scriptures are to be read by and to all Christians.

2. THESSALONIANS.

Question.

WHat is to be gathered out of this second Epistle to the Thessalonians?
An. The tryall of faith.
Qu. *How is faith tryed?*
An. By affliction.
Qu. *What is the fruit of affliction?*
An. Patience, ch.1.4.
Qu. *And what proceeds of patience?*
A. The righteous judgement of God, ch.2.5.
Qu. *Whom will God judge?*
An. The afflicter and the afflicted.
Qu. *How will he judge the afflicter?*
An. In flaming fire, rendring vengeance, ch.1.8.
Qu. *How the afflicted?*
An. In mercy, giving them rest, ch.1.7.
Qu. *When shall this judgement be?*
An. At the latter day, when the Lord Jesus shall shew himselfe from heaven with his mighty Angels, chap.1.7.
Qu. *What shall be a signe of that day?*
Ans. The falling away of many from the faith, chap.1.
Qu. *By whose meanes shall they fall away?*
An. By the meanes of Antichrist.
Qu. *What is Antichrist?*
An. The man of sinne, that opposeth himselfe against all that is called God, ch.2.4.
Qu. *By whom will he work?*
An. By Satan.
Qu. *In what manner?*
Answ. With great power, but in all deceivablenesse, ch.2.
Qu. *Amongst whom?*
An. Not amongst the Elect, but them that shall perish, ch.2.13.
Qu. *Why not amongst the Elect?*
An. Because from the beginning they are chosen to salvation, ch.2.11.
Qu. *Therefore what ought to bee the care of the Elect?*
A. To stand fast to the doctrine which they have received, ch.2.15.
Qu. *What is the meanes whereby they may be able to stand fast?*
An. Prayer.
Qu. *What must they pray for?*
An. Two things.
Qu. *Which be they?*
An. That the Word of God may have free passage, and that they may be delivered from the company of the wicked, ch.3.1.16.
Qu. *Whose steps doth Saint Paul counsell them to follow?*
An. His owne.
Qu. *Wherein?*
An. First, in uprightnesse of minde, and then in labouring before they eat, ch.3.7.12.
Qu. *How must wee carry our selves toward them that walke unchristianly?*
Ans. Wee must withdraw our selves from them and not frequent their company, ch.3.6.
Qu. *How must they be used that follow not his instruction?*
An. Excommunicated, ch.3.14.
Qu. *Tell me what excommunication is?*
An. To be banished the Congregation of God.
Qu. *As an enemy utterly to be cast off?*
An. No, but as a friend, to be won to amendment of life, ch.3.15.

1. TIMOTHY.

Question.

WHat was Timothy?
A. A Disciple of Pauls, and a Professor of the Gospel.
Qu. *Where did he professe it?*
An. In Ephesus

Qu. *Wh.*

Qu. *What doth Paul admonish us of?*
An. His duty.
Qu. *In what consisteth his duty?*
An. In reading the Word, and rebuking of sin.
Qu. *How must he rebuke sinne?*
An. Openly.
Qu. *Why?*
An. Because others may take heed, cha. 5. 20.
Qu. *Is there no difference to be made?*
An. Yes.
Q. *In what?*
An. The elder sort may be rebuked as Fathers, the younger as brethren, chap. 5. 1.
Qu. *How must we teach all men?*
An. To pray.
Qu. *In what sort?*
An. By lifting up of pure hands, ch. 2. 8.
Qu. *For whom?*
An. For all people, but especially for Princes and Rulers.
Qu. *To what end?*
An. That under their authority we may leade a quiet and peaceable life.
Qu. *How all women?*
A. To array themselves with shamefastnesse and modesty, and not with gold, pearle, or broidered haire, ch. 1. 6.
Q. *How Ministers?*
An. To be blamelesse, the husband of one wife, watchfull, sober, harborous, apt to teach, no drunkard, quarreller, or covetous, cha. 3. 2. 3. Holding the mystery of faith in a pure conscience.
Qu. *What is the issue of this?*
An. He shall save himselfe, and those that heare him, ch. 4. 16.
Qu. *How widows?*
Ans. To exercise deeds of charity, to bring up their children vertuously, not to be idle prattlers, gadding from house to house, ch. 5. 13.
Qu. *How rich men?*
An. Not to be high-minded, nor put confidence in uncertain things, but to be ready to distribute to them that want, ch. 6. 17.
Qu. *What is the best gaine?*
An. Godlinesse, ch. 6. 6.
Qu. *Why?*
A. Because they that would be rich fall into many temptations and snares that drowne them in perdition and destruction, ch. 6. 9.
Qu. *Can riches further mens salvation?*
An. Yes, they may, the Rich man may lay up in store a good foundation for time to come, and so may lay hold on eternall life.
Qu. *How may he doe this?*
Ans. By approving himselfe rich in good works, ready to distribute, ch. 6. 18.

2. TIMOTHY.

Question.

How is this Epistle divided?
An. Into two parts.
Qu. *Tell me which be they?*
An. Into an Exhortation, and a Prophesie.
Qu. *But what doth Paul exhort unto?*
An. Stedfastnesse in faith, and patience in suffering for the same, ch. 1. 14.
Qu. *Why?*
An. Because those that will reigne with Christ, must suffer with Christ, cha. 2. 12.
Qu. *By what example?*
An. By the example of the Souldier, Husbandman, and of him that contendeth for a Mastery: neither of which receive recompence, except they first labour, ch. 2. 4. 5. 6.
Qu. *What hindereth our salvation in this behalf?*
An. Contending about frivolous and vaine questions.
Q. *How?*
An. In that they engender strife, ch. 2. 14. 23.
Qu. *Of what doth he prophesie?*
An. The perillous times to come, ch. 3. 1.
Qu. *How should the times to come be perillous?*
A. By reason of wicked men.
Qu. *What wicked men?*
Answ. Lovers of themselves, covetous, boasters, proud, and cursed speakers, disobedient to Parents, without naturall affection, &c. ch. 3. 2. 3. 4. 5.
Qu. *By what meanes therefore doth he teach Gods Ministers to represse the malice of such men?*
An. By preaching the Word in season, and out of season, by reproving, rebuking, and exhorting with all long suffering and doctrine.
Qu. *What is the Word?*
An. The Scripture, given by inspiration from God.
Qu. *What use is there of it?*
An. It is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of God may be perfect in all good workes, ch. 3. 17.

PAUL to TITUS.

Question.

Where was Titus when Paul writ unto him?
An. In Crete.
Qu. *To what end was he there?*
An. To finish the Doctrine which Paul had begun.
Qu. *How must he be armed thereunto?*
An. With boldnesse, as Gods Ambassadour, and by shewing himselfe an example of good workes, and integrity of life, ch. 2. 7. 15.
Qu. *To whom?*
An. To all whom he taught.
Qu. *Who were those?*
An. Both young and old.
Qu. *What doth he teach the old?*
An. The men to be sober, honest, discreet, and in Faith, Love, and Patience, ch. 2. 2. The women to be holy, and not given to wine.
Qu. *What doth he teach the young?*
An. The men to be sober minded, women to bee chaste, obedient to their husbands, and no gadders abroad, ch. 2. 5.
Qu. *What will he have Titus constantly to presse upon them?*
An. The necessity of good workes, that they that have beleeved in God, might bee carefull to maintaine them.
Qu. *What reason gives he?*
A. Because they are good and profitable to men.
Qu. *How good and profitable?*
An. Because they are acceptable to God, and beneficiall to our selves.

PAUL to PHILEMON.

Question.

From whence was this Epistle written?
An. From Rome.

Qu. *Upon*

Qu. *Upon what occasion?*
An. Onesimus, a servant to Philemon, being fled from his Master, Paul winneth to Christ, and sends him backe againe.
Qu. *By what entreaty?*
An. That Philemon would receive him.
Qu. *How?*
An. As if Paul himselfe were present, ver. 17.
Qu. *For what reason?*
A. Because he was now not only his servant, but his brother in the Lord.
Qu. *How?*
An. In that he professed the Gospel.

The Epistle to the *Hebrewes*.

Question.

Who writ this *Epistle?*
An. Saint Paul, it is probably received.
Qu. *On what grounds?*
An. All the Greek copies give it him, the phrase in many places none but his, the Conclusion, his mentioning Timothy, and lastly, St. Peter writing to the Jewes, tels us, 2 Pet. 3. 15. that Saint Paul writ to them, which must needs be this Epistle.
Qu. *What is handled in it?*
Answ. The difference between the Priesthood of Christ, and the Levitical Priesthood.
Qu. *How doe they differ?*
An. In five points.
Qu. *Which be they?*
An. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.
Qu. *How do they differ as touching the office?*
Answ. The Priesthood of the Levites was externall, and after the order of Aaron; the Priesthood of Christ is spirituall, and after the order of Melchisedech.
Qu. *What is it to be a Priest after the order of Melchisedech?*
A. To be a Priest, a Prophet, and a King, (not for a month, a yeare, or an age, but for ever, ch. 7. 3. & 20.
Qu. *Why are all those three titles added?*
A. Because he sanctifieth us from sin, teacheth us by his wisedome, and governeth us by his power.
Qu. *How do they differ, as touching the Temple?*
Ans. The Temple of the Levites was built with hands, and to endure but for a time; the Temple of Christ is built by the holy Ghost, ch. 8.
Q. *How do they differ touching their sacrifices?*
A. The Levites did offer the bloud of Goats and Bulls, but Christ his owne precious bloud.
Qu. *How touching their Ceremonies?*
An. The ceremonies of the Levites were corporall, as the attiring of the body, and other externall observations: but the ceremonies of the Gospel are spirituall, as the vertuous disposition of the soule.
Qu. *How touching their effects?*
An. The sacrifices of the Levites, though many times offered, did scarce sanctifie the body: the sacrifice of Christ, but once offered, sanctifies both body and soule, ch. 9. 14. & 28.
Qu. *In whom?*
An. In all that have faith.
Qu. *What is Faith?*
An. The ground of things which are hoped for, and the evidence of things which are not seene, chap. 11. 1.
Qu. *Did the Patriarks walk by faith, or by sense?*
An. By faith, chap. 11.
Qu. *What fruits did it bring forth in them?*
An. All that was commendable in them.
Q. *How do the Temples of Moses & Christ agree?*
An. The Temple of Moses had three separations, as, the holiest of all, whereinto the high Priest onely entered, and that but once every yeare: the Tabernacle of the Congregation, where the Levites remained, and the open Court, where the people had resort; so in the Temple of Christ, there is the Spirit, the Soule, and the Body.
Qu. *What difference is between the Soule and the Spirit?*
A. By Spirit is understood regeneration through faith in Christ, and by Soule is understood man in his first corruption, living according to the rule of reason, without the knowledge of Gods Word or Faith.
Qu. *Being once grafted into faith, what is it to fall away from it?*
A. Sin against the holy Ghost, which is unpardonable, ch. 6. 4. & 10. 18.
Qu. *How may we fall from faith?*
An. If when wee have once received the knowledge of Christ, we afterward deny him.
Qu. *What therefore are the Hebrewes counselled to doe?*
An. To keep the profession of their hope without wavering, chap. 10. 23.
Qu. *How must that be?*
An. Through patience.
Qu. *Wherein?*
An. In esteeming light the troubles of this life, by setting before their eyes the joy of the life to come.
Qu. *What have they to encourage them?*
An. The words of our Saviour.
Qu. *Which be they?*
An. My son, faint not when thou art rebuked: for whom the Lord loveth, hee chastiseth, and scourgeth every son that he receiveth, ch. 12. 5. 6.
Qu. *Is there nothing else required but patience?*
An. Yes, the sacrifice of a Christian.
Qu. *What is that?*
An. To praise God alwaies, and distribute to the poore, ch. 13. 15. 16.
Qu. *How doth he encourage them to this duty?*
An. By assuring them that God is not unrighteous, to forget their work and labour of love, &c. chap. 6. 10.

The Epistle generall of JAMES.

Question.

Why is this called the generall Epistle of James?
An. Because it is not written to any one man or countrey, but generally to all the Jewes dispersed through many countries.
Qu. *What doth it containe?*
An. The effects of our justification, as Paul in the Romanes declared the cause.
Qu. *What is the cause of justification?*
An. Faith.
Qu. *What are the effects?*
An. Good works, chap. 2. 24.
Qu. *How is faith divided?*
An. Into two parts.
Qu. *Which be they?*
An. A lively faith, and a dead faith.
Qu. *What is a lively faith?*
An. Faith made knowne by good workes.
Qu. *What is a dead faith?*
An. Faith without good workes, and so the Di-

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vil is said to have Faith, chap.2.17.19.

Qu. *What be the good workes Saint James exhorteth unto?*

An. Patience, prayer, love, to beware of ambition, swearing, contention, to bridle the tongue, and rule the affections, not to speake evill one of another, not to be friends of this world, &c.

Qu. *From whence proceed good workes?*

An. From God, ch.1.17.

Qu. *From whence evill?*

An. From our owne concupiscence, ch.1.14.

Qu. *What saith Saint James of patience?*

An. Blessed is the man that endures temptation; for when he is tryed, he shall receive the crown of life, chap.1.12.

Qu. *What saith he of prayer?*

Answ. Let him that asketh, aske in faith, and waver not, ch.1.6.

Qu. *Of love what saith he?*

An. He that loveth his neighbour as himselfe, fulfilleth the Law, ch.2.8.

Qu. *Of ambition what?*

An. God resisteth the proud, and gives grace to the humble, ch.4.6.

Qu. *What of swearing?*

An. Before all things (my brethren) sweare not, neither by heaven, earth, nor any other oath; but let your Yea be yea, and your Nay, nay; lest ye fall into condemnation, ch.5.12.

Qu. *What of contention?*

Answ. Where envying and strife is, there is all manner of evill workes, ch.3.16.

Qu. *What of the tongue?*

An. That it is a fire, and a world of wickednesse, defiling the whole body, if it be ungoverned, ch.3.6.

Qu. *What of evill speaking?*

An. If a man speak evill of his brother, he speaketh evill of the Law, chap.4.11.

Qu. *Who are the friends of the world?*

An. Such as esteem more of riches, honours, and such like, than of the Word of God.

Qu. *What saith S. James of such men?*

An. He bids them weep and howle for the miseries that shall come upon them; their riches are corrupt, and their garments are moth-eaten, their gold and silver is cankered, and the rust thereof shall be a witnesse against them, ch.5.1.2.3.

Qu. *What is the best use of riches?*

An. To imploy them in doing of good, and in relieving the poore, the fatherlesse, and widowes, and that is called pure Religion, and undefiled before God, chap.1.17.

Qu. *Every one therefore that heareth the Word of God is not religious?*

A. Not but such only as are doers thereof, ch.1.22.

Qu. *Ought we to labour the conversion of our brethren from their evill wayes?*

A. Yes, it is the chiefest part of christian charity

Qu. *How may we doe it?*

An. By brotherly advice and admonition.

Qu. *What shall we gaine by it?*

An. His soule from death, and hide a multitude of sinnes.

The first Epistle generall of PETER the Apostle.

Question.

What is contained in the first Epistle of Peter?

An. Three things.

Qu. *Which be they?*

Ans. The calling of Christians, their dignity, and fruits of their calling.

Qu. *Who hath called them?*

An. Christ.

Qu. *How?*

Answ. Through obedience, and sprinkling of his bloud, ch.1.2.

Qu. *To what?*

An. To an inheritance immortall and undefiled, that fadeth not away, but is reserved in heaven for us, chap.1.4.

Qu. *How must we apprehend it?*

An. By faith, chap.1.5.

Qu. *What is the dignity of Christians?*

An. They are said to bee a royall Priesthood, a holy nation, a peculiar people, chap.2.9.

Qu. *What is the fruit of their calling?*

Answ. To shew the vertues of him that called them, chap.2.9.

Qu. *How is that?*

An. Being holy as hee is holy, and since he hath called us out of darknesse into light, to walke as in the day time, by laying aside all maliciousnesse, all guile and dissimulation, all envie and evill speaking, ch.1.2.1.

Qu. *How shall we do these things, the world every howre provoking us to the contrary?*

An. By setting before us the example of Christ, which gave his life for his enemies, and when he was reviled, reviled not again; and when he suffered, threatned not, but committed it to him that judgeth righteously, ch.2.21.22.

Qu. *What brings us to that obedience?*

Answ. The love we owe to Christ, that hath begotten us anew to righteousnesse, and the feare not to be partakers of his mercies, because of the small number of them that shall be saved.

Qu. *Who is the efficient cause of our salvation?*

An. God the Father.

Qu. *What is the materiall cause?*

An. The obedience of Christ to the death of the crosse.

Qu. *What is the formall cause?*

An. Our effectuall calling.

Qu. *What is the finall cause?*

An. Our sanctification.

Qu. *Wherein standeth our sanctification?*

An. In two things.

Qu. *Shew me which be they?*

An. In dying to sin, and living to God, ch.4.2.

Qu. *When doe we live to God?*

Answ. When wee mortifie the lusts of the flesh chap.4.2.

Qu. *Wherein consisteth this mortification?*

An. In particular duties.

Qu. *What be those?*

An. The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

Qu. *What doth he counsell us touching every mans private selfe?*

An. To be sober in watching and Prayer.

Qu. *What is Prayer?*

An. A calling upon the Name of God in time of necessity.

Qu. *What are the properties?*

An. It must be from the heart, with true faith, in the name of Christ, and in few words.

Qu. *What is the effect of Prayer?*

An. It overcommeth God, which overcommeth all things.

Qu. *What doth Peter counsell us to do as touching others?*
Answ. One to suffer with another, to love our brethren, to be pitifull, not to render evill for evill, but contrariwise to blesse, ch. 3. 8. 9.
Qu. *Why must we love?*
An. Because God hath loved us.
Qu. *Why must we suffer?*
An. Because therein we are blessed, ch. 4. 14.
Qu. *How must we suffer?*
An. Not as murtherers, theeves, or evill doers, but as lovers of faith, ch. 4. 15.
Qu. *Why are we bound to these vertuous actions?*
An. Because thereby God is glorified, ch. 2. 12.
Qu. *How doth he perswade to them?*
A. By the example of our Saviour, that suffered, the just for the unjust, ch. 3. 18.

The second Epistle of S. Peter.

Question.

WHat doth S. Peter exhort us unto in this second Epistle?
Ans. That having once received the knowledge of the Gospel, we should confirme and establish it in us by good workes, and cleave unto it, even to the end.
Qu. *Why?*
An. Because, as Saint Paul saith, So run that ye may obtaine: so S. Peter saith, By making sure your Election, that is, not being idle or unfruitfull in your calling, an entrance is made unto you into the Kingdome of our Lord and Saviour Jesus Christ.
Qu. *What is the gate unto that entrance?*
An. Death.
Qu. *What is death?*
An. The laying downe of the Tabernacle of the flesh, chap. 1. 14.
Quest. *Why doth he call this flesh of ours a Tabernacle?*
A. Because we dwell therein as strangers, not for ever, but for a certaine time.
Qu. *How doth Saint Peter confirme the doctrine of faith?*
A. By shewing it is no deceivable fables, but the truth it selfe descended from heaven, ch. 1. 17. 18.
Qu. *Who are impugners of this truth?*
An. Hypocrites and Atheists.
Qu. *What are hypocrites?*
A. Wels without water, such as pretend an outward holinesse, but inwardly are corrupt and venemous, ch. 2. 13. 17.
Qu. *When shall these men appeare?*
An. In the latter times, ch. 3. 3.
Qu. *How will they be disproved?*
An. The heavens shall melt, and the earth bee consumed with fire, and the Lord appearing in glory, shall give them the wages of unrighteousnesse, chap. 3. 10. & 3. 13.
Qu. *Is there no hope of escaping?*
An. No: for he that spared not the Angels when they sinned, will not spare them, ch. 2. 4.
Quest. *What is the condition of counterfeit repentance?*
An. To be worse at the end, than at the beginning.
Quest. *Is it good for them to have knowne God, and the meanes of salvation?*
An. It is not: it had been better for them not to have knowne the way of Righteousnesse, than to turne from it, ch. 2. 21.
Qu. *By what doth he fitly expresse them?*
An. By the dogge, returning to eat what he vomited: and the Sow washed, re-wallowing in the mire.
Qu. *Doth S. Peter mention S. Pauls Epistles?*
Answ. He doth: adding, that there are in them some things hard to be understood.
Qu. *Doth he for that deny the reading of them?*
An. Nothing lesse: he blames the unlearned and unstable, that wrest them to their owne destruction, chap. 3. 16.

The first Epistle Generall of Saint JOHN.

Question.

WHat is here set downe?
A. Two sorts of love.
Qu. *Which be they?*
An. Love of the world, and love called charity.
Qu. *In what consists the love of the world?*
An. In three things.
Qu. *Which be they?*
An. Concupiscence of the flesh, lust of the eyes, and pride of life, ch. 2. 16.
Qu. *What is concupiscence of the flesh?*
Answ. An inclination of the heart, to enjoy the pleasures of the body; as wantonnesse, chambering, sloath, drunkennesse, and such like.
Qu. *What is the lust of the eyes?*
Answ. A covetous and immoderate desire of worldly wealth, and all offences which doe accompany it for the obtaining thereof, as lying, theft, deceit, rapine, usury, extortion, and such like.
Qu. *What is the pride of life?*
An. In all things, as in meat, drinke, apparell, house-room, and other things, to beare an arrogant contemptuous mind, striving to excell others.
Qu. *What doth he then say touching such lovers?*
An. That God is not in them, nor they in him, chap. 2. 15.
Qu. *What is charity?*
An. A motion of the heart, whereby wee doe love God, and in him our neighbour.
Qu. *What is it to love God?*
An. To keep his commandements, ch. 5. 2.
Qu. *What is it to love our neighbour?*
An. To esteeme him as our selfe.
Qu. *How many kindes of love are there?*
An. Two.
Qu. *Which be they?*
An. True and fained love.
Qu. *Which call you true love?*
An. Not onely to helpe our brother with all we have, but if need require, to offer our life for him, chap. 3. 16.
Qu. *Which call you fained love?*
A. To love in word, and not in deed, ch. 3. 18.
Qu. *What saith Saint John as touching true lovers?*
An. That they dwell in God, and God in them, chap. 4. 17.
Qu. *What is it to dwell in God?*
An. To be partakers of his grace, to the mortification of the flesh, and lively demonstration of our faith.
Qu. *How shall we know that God dwelleth in us?*
Answ. If wee see our brother want this worlds good, and doe not shut up our compassion from him,

him,but willingly relieve him,chap.3.17.

Qu. *What is said of him that hateth his brother?*

Answ. That he walketh in darkneſſe, chap.2.11. is the childe of the Divell, chap.3.10. abideth in death,chap.3.11. is a man-ſlayer, and barred from eternall life,chap.3.15.

The ſecond and third Epiſtles of Saint JOHN.

Queſtion.

Qu. *To whom were theſe two Epiſtles written?*

An. The one to a certaine zealous Lady, the other to Gaius, a profeſſor of the Goſpel.

Qu. *What doth he commend in this Lady?*

An. The vertuous bringing up of her children.

Qu. *What in Gaius?*

Anſ. His teſtimony of faith, and hoſpitality toward ſtrangers.

Qu. *What doth he admoniſh them of?*

An. To beware of deceivers.

Qu. *Who are thoſe?*

An. Such as would not confeſſe that Chriſt was come in the fleſh.

Qu. *How muſt they entertain them?*

An. They muſt not receive them into their houſe, nor bid them God ſpeed.

Qu. *Why?*

An. Becauſe in ſo doing they ſhould be partakers of their evill deeds.

The Epiſtle of S. JUDE.

Queſtion.

Qu. *To whom is this Epiſtle written?*

An. To all Chriſtian churches.

Qu. *What doth he exhort them unto?*

Anſw. To contend for the maintenance of their faith.

Qu. *Againſt whom?*

An. Againſt Sectaries.

Qu. *What is the condition of Sectaries?*

An. To murmure, complaine, and walke after their owne luſts.

Qu. *Whom doe they murmure againſt?*

An. Governours.

Qu. *How doth he reprove them?*

An. By the example of Michael the Arch-angel, who when he ſtrove with the Divell about the body of Moſes, blamed him not with curſed ſpeaking, but onely ſaid, The Lord rebuke thee.

Qu. *What doth he meane by this example?*

An. If it be not lawfull to raile upon the Divel, much leſſe upon Magiſtrates, be they never ſo wicked.

Qu. *What is it to walke after their own luſts?*

Anſw. To be directed by carnall judgement, and not by the ſpirit of regeneration.

REVELATION.

Queſtion.

Qu. *Firſt tell me what you underſtand by* Revelation.

An. The word importeth a laying open, or an uncovering of things that were before hid & ſhut up in ſecret, which no living ſoule can know, but ſo far forth as God ſhall pleaſe to diſcloſe the ſame.

Qu. *What is the authority of this Revelation?*

An. High and mighty, as proceeding from the mouth of God, by the mediation of Jeſus Chriſt.

Qu. *To whom was it given?*

Anſ. To the Apoſtle Saint John, and ſo conſequently from him to the Church of God through all ages.

Qu. *Where was John when he received it?*

Anſw. In an Iſland called Pathmos, environed with the Egean Sea; which Sea divides Europe from Aſia.

Qu. *What did he there?*

An. He was baniſhed thither by the tyrant Domitian, about the yeare of our Lord 96. which tyrant ſought to ſuppreſſe the light of the Goſpel, but the Lord in mercy did the more advance it, as appeares by adding a further diſcovery of his will, by this Booke of Revelation.

Qu. *What is the fruit of this Revelation?*

An. Exceeding great, as we may gather by theſe words: Bleſſed be they that reade, heare, and keep in memory thoſe things which are written in this Prophecie,chap.1.3.

Qu. *To whom was John commanded to ſend it?*

An. To the ſeven Churches of Aſia, namely, of Epheſus, Smyrna, Pergamus, Thyatyra, Sardis, Philadelphia, & Laodicea, where (after the deſtruction of Jeruſalem) John did proſecute his holy calling in the Miniſtery.

Qu. *What method doth he uſe in the maner of his writing?*

An. Firſt, a friendly ſalutation, and then a briefe narration.

Qu. *How doth he ſalute them?*

An. By wiſhing unto them grace and peace.

Qu. *What underſtand you by grace?*

Anſw. The free love and affection which God beareth towards us for his owne ſake, although indeed we deſerve it not, but are in our ſelves the children of perdition.

Qu. *What by peace?*

Anſw. All kind of benefits both ſpirituall and temporall, which flow unto us from this fountaine of grace, which God the Father hath opened to the world, by the meanes of his Son.

Qu. *In whoſe name ſalutes he them?*

An. In the Name of the Father, the ſeven Spirits, and of Jeſus Chriſt, ch.1.4,5.

Qu. *What is meant by the ſeven Spirits?*

An. The Holy Ghoſt.

Qu. *The Holy Ghoſt being but one in perſon, why doth he deſcribe him by the number of ſeven?*

An. Although the Holy Ghoſt be but one in Divine Eſſence, yet according to his ſeven-fold operation, which it had in the Churches of Aſia, it is called by the name of ſeven Spirits; not that it is in perſon divers, but in power and vertue, according to the diverſity of thoſe ſubjects in which it worketh.

Queſt. *But why is that placed in the ſecond place, whereas the uſuall order teacheth us to ſay, the Father, Sonne, and Holy Ghoſt, and not the Father, holy Ghoſt, and ſo put the Sonne laſt?*

Anſ. John uſeth this order, not that there is any degree of dignity in one perſon more then in another. For the Father is not greater then the Son, nor the Son greater then the Holy Ghoſt; they are all of the ſame power, majeſty, & glory, not is one before another: but the reaſon that moved John to ſet our Saviour in the third place, was, becauſe immediately, the narration (which is the ſecond point

of the writing) chiefly concerneth Christ.

Qu. *As how?*

An. In describing him.

Qu. *How doth John describe Christ?*

An. Two manner of wayes: first, as touching the excellency of his glory, as he appeared unto him in a vision, ch. 1. from 12. to 17.

Qu. *What was his office?*

A. It was threefold; he had the office of a Prophet, of a Prince, and of a Priest.

Qu. *How did he shew himselfe a Prophet?*

An. In bearing witnesse of the truth, and revealing the counsels of God unto men.

Qu. *How a Prince?*

An. Two manner of waies: first, by his victory over death; Death is swallowed up into victory, 1 Cor. 15. And secondly, because he hath dominion over all principalities and powers both in heaven and upon the earth, Ephes. 1. 21.

Qu. *How a Priest?*

An. In that he hath washed us from our sins in his bloud by offering his body a sacrifice for us upon the Crosse.

Qu. *Did Christ beare these three offices onely for himselfe?*

An. No, for the benefit of the faithfull, that as he was, so they might be, both Prophets, Kings, and Priests. Prophets, in that he saith, I will poure my Spirit upon all flesh, and your sons and daughters shall prophesie. Kings, in that we shall reign with him eternally. And Priests, for that true Christians do offer the spirituall sacrifice of prayer, praise, and almes-deeds, Heb. 11. 15.

Qu. *Are then all Christians Priests alike?*

Answ. They are, as touching the sacrifice above-said: but more properly the Ministers, which offer up the people an acceptable sacrifice to Christ.

Qu. *How doth he describe Christ, according as he saw him in a vision?*

Ans. By certaine properties fit for the capacity of men; as that he was in a long Robe, girt with a girdle of gold, his hand as white as snow, his eyes as a flame of fire, his feet like unto fine brasse burning in a furnace, his voice to the sound of many waters, in his right hand he had seven Stars, out of his mouth went a sharp two-edged sword, and his face shone as the Sun shineth in his strength.

Qu. *What gather we by this description?*

An. By his long Robe girt unto him, we gather the readinesse of Christ in his Kingly and Princely office, to execute the worke of salvation: By his white hand, his fulnesse of knowledge and wisedome: By his fiery eyes, his deep insight into the darkest corners of the earth, and deepest secrets of mens hearts: By his feet of shining brasse, the purity and brightnesse of his wayes, and the power which he hath to tread downe his enemies; and therefore are his feet rather compared to brasse, then unto gold, because gold is a softer metall, and not so fit to represent his invincible strength: By his voice compared to the sound of many waters, we understand the sound of the Gospel, humbling some to their salvation, others to their confusion: By the Stars in his right hand, his faithfull Ministers by whom he worketh, which (as Stars) should give light unto men by their doctrine and conversation: By the two-edged sword, is understood the powerfull Word of God, entring and cleansing the hearts of his children, and thrusting through the others to their destruction: And by his face shining as the Sun at the highest, the unspeakable brightnesse of his grace, whereby the Church is comforted and lightned in all truth and sincerity.

Qu. *Why doth he resemble the Church to golden Candlesticks?*

Ans. Because, as the Candlesticke doth not give the light, but the light is put upon it; so the Church receiveth all her light put upon her from Christ: for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Qu. *Unto how many points may we draw the doctrine of this Book?*

An. Unto foure.

Qu. *Which be they?*

An. Precepts, Prophesies, Promises, and Threatnings.

Qu. *Wherein are the precepts seen?*

Answ. In the instructions given unto the seven Churches.

Qu. *Upon how many generall points do these instructions consist?*

An. Upon three; a Commendation, a Reprehension, and an Exhortation.

Qu. *What doth Christ commend in them?*

An. Their vertues; as patience, labour, zeale, in the Church of Ephesus, ch. 2. The workes of faith, repentance and charity, together with constancy in affliction, and true humility, in the Church of Smyrna, ch. 2. 9. fortitude and valiant perseverance, in the Church of Pergamus, that notwithstanding the martyrdome of Antipas, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Jesus Christ, and never forsooke it, tha. 2. 13. Love and fervice toward their brethren, faith and assurance in the promises of God, and increasing in piety, so that the end was better than the beginning in the Church of Thyatira, ch. 2. 20. A little increase of faith, keeping of the word of God, and a free confession of his Name, in the Church of Philadelphia, cha. 3. 8.

Qu. *What doth Christ reprehend in them?*

Answ. Their vices; as the lacke of Love in the Church of Ephesus, chap. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Jewes, but indeed were the Synagogue of Sathan: that is, they did professe themselves Christians in word, but shewed it not in deed, chap. 1. 9. The bearing with false doctrine in the Church of Pergamus: for they suffered the Nicolaitans amongst them, that as Balaam taught the people of God to stumble in two things, causing them to commit fornication both in body and soule: in body, by abandoning their wives to common use: in soule, by sacrificing to idols for superstition sake, cha. 1. 14. The like vice is reprehended in the Church of Thyatira, that suffered Jezabel, a wicked woman, to set abroach false and abominable doctrine, tending to Fornication and Idolatry amongst them, chap. 2. 20. At Sardis, their works are faire in outward shew, but inwardly nothing but filth & rottennesse, chap. 3. 1. At Laodicea they were time-servers, who halted betweene two opinions, and were neither hot nor cold, ch. 3. 15.

Qu. *What doth Christ exhort them unto?*

An. Repentance, and amendment of life.

Qu. *To their repentance, what is annexed?*

A. A gracious promise to be written in the book of life.

Qu. *To their wilfull perseverance in their sinne, what is annexed?*

An. A heavie threatning that he will come suddenly upon them, as a theefe, and they shall not know the houre, ch. 3. 3.

Qu. *Having learned the state of things, as they stood*

stood for the present, when the Revelation was given, what next succeedeth?

Ans. The prophesie of things to come: which is either generall, as touching such things as should happen to the whole world; or particular (but yet of more moment than the former) as touching such things as should happen to the Church.

Q. *What is the end of the prophesie of the Church?*

An. That the faithfull, admonished before-hand of the assaults and bloudy attempts, which the Devell and the world should make upon the Church, might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the comming of Christ Jesus.

Q. *What is the end of the prophesie of the world?*

Ans. To shew the judgements that God would execute upon the enemies of his Church, and the sealing up of the Elect before the execution of those judgements, that they might be kept from evill, as appeareth by the 7. 8. & 9. chapters.

Qu. *If the Elect were kept from evil, to what end was this Revelation given to forewarne them that they should suffer trouble and persecution?*

Answ. To be kept from evill, is understood that notwithstanding all the violence and persecution offered them, yet they were not overcome or driven from faith, or the hope they had of eternall happinesse, but therein did they joy and triumph, howsoever the world thought them plunged in despaire and sorrow.

Qu. *What is the second vision that John had?*

An. The vision wherein was revealed unto him the Majesty of God the Father, to give the greater authority unto this Booke, wherein his excellency is likewise set forth unto us, as well as the Sons, in a description fit for our capacity.

Qu. *How is the glory of the Father described?*

An. In these sixe things: In the figures of his office, of his nature, of his assistants, of his effects, of the instruments, which he employeth to that purpose, and of the events that follow.

Qu. *What is his office?*

A. To judge the whole earth: and therefore he is apprehended of John sitting upon a throne, ch. 4. 3.

Qu. *How is his nature represented?*

An. By the beauty of the Jasper stone, and the Sardine, ch. 4. 3.

Qu. *What are his assistants?*

An. The honourable company of the Prophets and Apostles cloathed in white raiment, and crowned with gold, ch. 4. 3.

Qu. *What are the effects of his magnificence?*

An. Lightning, thunder, and voices, &c.

Qu. *Who be his instruments?*

An. The company of the celestiall creatures, in number foure: that is, so many as are needfull for the execution of the will of God, through all the corners of the world, and the whole army of creatures under heaven, figured unto us by the Sea of glasse like unto Chrystall.

Qu. *Why are the celestiall creatures said to be full of eyes?*

An. Because of their watchfulnesse in the service of God.

Qu. *Why is the first compared unto a Lion?*

An. Because of his courage.

Qu. *Why the second to an Oxe?*

An. Because of his strength.

Qu. *Why hath the third the face of a man?*

An. Because of his prudence.

Qu. *Why is the fourth likened to a flying Eagle?*

An. Because of his agility and swiftnesse.

Qu. *How many wings had each of these Beasts?*

An. Sixe, as those of the Prophet Esaiah: two on their armes, two on their feet, with two they covered their faces.

Qu. *What signifie those on their armes?*

An. Readinesse and swiftnesse to performe Gods commands.

Qu. *What those on their feet?*

An. That they are not polluted with the corruption of the world; when they converse with men in the world, their wings do as it were cleanse them.

Qu. *What those that cover their faces?*

An. The glorious Majesty of God, on whom the Angels themselves cannot fasten their sight.

Qu. *What are the events that follow the description of his magnificence?*

Answ. The praise and glory which the Angels give unto him that sits upon the Throne, and the reverence and homage which the Elders shew unto him.

Qu. *In what manner?*

An. By prostrating themselves before him, casting their crownes at his feet, ch. 4. 10.

Quest. *Having procured so great authority to the words of this Revelation, by the description of the Majesty of the giver, what followes?*

An. The preservation of the two Bookes, whereof the one being great and large, written within and without, and sealed with seven Seales, containeth the history of the world; the other, being but little, includeth the history of the Church.

Qu. *Who opens the seales of this Book?*

An. Christ Jesus.

Qu. *Were none sollicited thereunto but he?*

An. Yes, a generall Proclamation was made by an Angel, to see if any would open it, but none neither in heaven nor earth, nor under the earth was able or worthy to open or looke upon the Booke, save the Lion of the Tribe of Juda, and the Lamb that stood in the midst of the throne and of the Elders, which was Christ Jesus, ch. 5. 2. to 7.

Qu. *What do we learne by this, that none were able to unclose the Bookes but he?*

Answ. That he is the onely Mediatour between God and man, that no other creature either in heaven or earth, is acquainted with the secret counsels of God, or can reveale them unto us, but he.

Qu. *Why is he called a Lion and a Lambe, names of contrary nature?*

An. He is called a Lion in respect of his power and strength, and a Lambe in respect of his patient sufferance.

Qu. *What was shewed to S. John when the Seales were opened?*

An. A white Horse, signifying 1. the propagation of the Gospel.

2. Persecution of the Saints, by the red Horse.

3. Darknesse of soule, clouds of Heresie, by the blacke Horse.

4. Papall Tyranny over the soules and bodies of men, by the pale Horse and Death upon him.

5. Complaints and comforts of the Saints, from the gracious promise of their deliverance.

6. Terrour of the day of Judgement to those mercilesse Tyrants, ch. 6. 16.

7. Christ our Mediatour, offering to his Father the prayers of the Saints, and seven Angels with seven Trumpets, proclaiming the raging persecutions of Heresie. Some Eclipse of the Church by the smoake of the Pit, and the Locusts, that is, the foggy Mists of Popish doctrine, and the Authors and Abettors of it, the severall irreligious orders of

of Monkes and Friars, ranged by their King of Locusts, the Pope, to fight against, and to kill with their smoake and sulphur, which comes out of their mouthes, the third part of Christian men, ch.9.18.

Qu. *What is the generall use of these precedents?*

An. As touching the person of God, wee learne three things. First, his loving favour in denouncing and giving knowledge before-hand, by evident tokens, what rigour he purposed to execute afterward if he saw no amendment in the course of our lives, chap.6. Secondly, his mercifull care over the Elect, in arming them with defensive Armour, to cover them against the flood of those evils, that were to overflow the whole world, chap.17. Thirdly, the truth of his justice, in executing all those plagues upon the world, which he had fore-told, ch.8.9.

Qu. *What doe we learne as touching our selves?*

A. Three things: attention, to regard the threatnings of God: repentance, to be sorry for our sins; and amendment of life, to prevent the rigour of his justice.

Quest. *What as touching the instruments of God, which he used in executing of his will?*

An. Three things: First, that they were Angels. Secondly, that they were obedient at his beck: and thirdly, that they were expeditious in performing of their charge.

Qu. *What learne we as touching the Elect?*

An. Three things: First, their place: they stood before the Throne, and before the Lambe, whereby is shewed, that as they are under the protection of God, so are they alwayes ready to doe him service. Secondly, their habite: they were cloathed in white Robes, washed in the bloud of the Lambe, whereby is signified their pure, peaceable, and joyfull dignity. Thirdly, their victory: they had Palmes in their hands, whereby we are put in minde of the combats, which they had sustained for the name of God; and the eternall triumph which they have in heaven, by the communion and fellowship of our Saviour Christ Jesus, ch.7.9.

Qu. *What as touching a naturall man?*

A. A spirituall misery, which spreads it selfe into three branches; Poverty of heart, for lacke of understanding; blindnesse of minde, for lacke of faith; and nakednesse of soule, for lack of the white Robe of righteousnesse in Christ Jesus, ch.3.17.

Qu. *What as touching a regenerate man?*

An. Three properties; strength of faith, keeping of the Word of God, and free confession of his name, chap.3.8.

Qu. *Proceed unto the vision of the second Booke. Who held the second Booke in his hand?*

An. A mighty Angel, chap.10.11.

Qu. *Whom doe you understand by this Angel?*

Answ. Our Saviour Christ, that held the Booke open in his hand.

Qu. *How is he described?*

An. His cloathing was a Cloud, and a Rain-bow on his head.

Qu. *What doth he signifie by the Cloud?*

An. The distilling of his grace upon his people.

Qu. *What by the Rain-bow?*

An. His mindfulnesse of the Covenant of old, established with the faithfull.

Qu. *To what end?*

Answ. To procure the greater authority to this Prophesie following.

Q. *What was contained in the Booke which he held?*

An. The prophetical history of the Church.

Qu. *To whom did he give it?*

An. To John.

Qu. *How did he command him to use it?*

An. He bade him eat it, that is, comprehend and throughly understand it.

Qu. *How is the history of the Church divided?*

A. Into two parts: into the Ministery or deeds of the Prophets, & the whole body of the Church.

Q. *In how many things consisteth the deeds of the Prophets, or Ministers of the Church?*

Ans. In three parts: in their fighting under the Crosse, in their murdering, and in their raising up againe.

Qu. *When began their fight?*

An. Presently upon the death of Christ.

Qu. *How long did it continue?*

An. One thousand two hundred and threescore yeares.

Qu. *The text saith Dayes, ch.11.3.*

An. True: but it is to be understood Yeares, after the example of Ezekiel and Daniel, who interpret their visions in like manner, dayes for yeares.

Qu. *Who was prophesied that he should murder, and almost quite extinguish the doctrine?*

A. Pope Boniface the eight, a most merciless and bloudy persecutor, who entred into the Papacy at the expiration of 1260. yeares, ch.11.7.

Qu. *How did he obtaine the Papacy?*

An. By subtlety, who in the night (by a false Oracle) perswaded his predecessor Celestine to resigne his authority unto him.

Qu. *How long did he rule?*

An. Three yeares and a halfe, during which time the Church of Christ seemed to be dead, and lye unburied.

Qu. *The Text saith of Sodome and Egypt, how then doe you say of Rome?*

An. Rome is a spirituall Sodome, and a spirituall Egypt: Sodome, in her spirituall Adulteryes; Egypt, in her spirituall oppression of the Church.

Qu. *Who raised the Church again?*

A. The Spirit of life comming from God, ch.11.

Qu. *When?*

An. Presently upon the death of Boniface.

Qu. *Did the Spirit of God raise up those that had been slaine?*

An. No.

Qu. *The Text saith, they ascended into heaven in a Cloud?*

Answ. Wee are to understand by the use of the Scripture, that the Church of the wicked is commonly called the World, or the Earth; and the Church of the Faithfull & Elect is called Heaven: therefore when it is said they ascended up into Heaven, the meaning is, they were withdrawne from the tyranny of the wicked world, and gathered into the celestiall Church: that is, seeing the Temple and publike places were not open unto them, secret places were sanctified unto them, as if it were Heaven, apart from the rest of the world.

Qu. *What effects followed this separation?*

An. Feare and terrour in their enemies, joy and thanksgiving in the Saints of God, that hee did vouchsafe to challenge his authority and soveraign power over the world, chap.11.17.

Q. *Having touched the Ministery of the Church let us returne to the other part of our division, which was the whole body of the Church: how doth the whole body of the Church divide it selfe?*

An. Into two parts: into the Jewish Christian, and into the Christian Catholike Church, which consisteth not onely of Jewes, but of the beleeving Gentiles also.

Qu. *When began the Christian Jewish Church?*

An. At

An. At the instant of the conception of our Saviour Christ.

Qu. *When began the Christian Catholike Church?*

An. At that time, when by the preaching of the Apostles, the Gentiles were converted, and did embrace the glad tidings of the Gospel.

Qu. *What doth Saint John set down here for our instruction?*

An. The estate both of the Jewish and Christian Catholike Church warfaring, or as it was subject to the assaults of her enemies.

Qu. *What is the Jewish Christian Church compared unto?*

An. A woman with childe, chap. 12. 2.

Qu. *Why?*

An. Because (like unto a fruitfull woman) it is continually to bring forth children unto the Lord.

Qu. *How is that woman described?*

An. By her attire, and by her standing, chap. 12. 1.

Qu. *How was her attire?*

An. Of two sorts: the cloathing of her body, and the ornament of her head.

Qu. *How was her body cloathed?*

An. With the Sun.

Qu. *What was thereby signified?*

Answ. The inestimable glory given unto the Church of God.

Qu. *How was her head adorned?*

An. With a Crowne of twelve Stars.

Qu. *What is thereby signified?*

An. The Kingdome of heaven, which belongeth unto the Church.

Qu. *How did she stand?*

An. Upon the Moone.

Qu. *What doe we learn by that?*

An. That the true Church trampleth under her feet all variableneſſe, unto which all things under the Moon are subject.

Qu. *What was her conflict?*

Answ. She travelled, and was in danger to have her childe devoured, ch. 12. 4.

Qu. *By whom?*

An. By a fiery Dragon, that had seven heads, and upon every head a crowne and ten hornes.

Qu. *What doe ye understand by the Dragon?*

An. Sathan.

Qu. *What by his seven heads?*

An. His wonderfull policy and wisedome, able at once to disturbe the seven Churches, that is, the universall Church.

Qu. *What by his seven Crownes?*

An. His magnificence and authority, every head being as the head of a King

Qu. *What by his ten hornes?*

An. His great power, sufficiently furnished to hurt the whole world.

Qu. *What is understood by the childe whom he would devoure?*

Answ. Christ mystically, that is, one and entire Christ in a mystery, compounded of the person of Christ, as of the Head, and of the Body of the Church, as of all the Members thereof, united to the Head by his Spirit.

Qu. *How was the childe delivered?*

An. God tooke it up into Heaven, and prepared a place for the Mother in the Wildernesse.

Qu. *Did Sathans malice so end?*

An. No, he gave two assaults more.

Qu. *Where was the first?*

An. In Heaven.

Qu. *In what manner?*

An. He accused the Elect of God day and night.

Qu. *What was his successe?*

Ans. Hee was throwne downe from thence by the power of Michael, that is, of Christ Jesus.

Qu. *Where was his second assault?*

An. In earth, upon the Mother of the childe, and upon the Church of the Jewes, and the Church of the Gentiles, afterward gathered together in Christ.

Qu. *How did the Mother, that is, the Church of the Jewes, escape in this assault?*

An. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Qu. *What place was that?*

Answ. Pella, a towne seated on the other side of Jordan, in a desart Country.

Qu. *How did Sathan pursue her?*

A. With a flood of water cast out of his mouth.

Q. *What understand you by the flood of water?*

An. The Romanes, which destroyed Jerusalem, and the Sanctuary that was therein.

Q. *Who drank up that flood of water, that it did not hurt the Church?*

Ans. The earth, that is, the wicked sort of the Jewes, whose bloudy massacre satisfied the fury of the Romanes, so that the Elect had liberty to escape.

Qu. *When Sathan saw himselfe againe prevented, how did he take it?*

An. He was wroth, and made war upon the seed of the seed of the woman, that is, upon the Christian Catholike Church.

Qu. *How many principall things are we to consider in the history of the Christian Catholike Church?*

Ans. Three: her combate, her victory, and her glory.

Qu. *With whom were her combats?*

An. With two kinde of Beasts, the one whereof had seven heads, and came out of the Sea; the other had two heads, and sprang out of the earth, chap. 13.

Qu. *What do you understand by the first Beast?*

An. The tyranny inflicted upon the Church by the civill government of the Romane Empire.

Qu. *What by the second Beast?*

An. The persecution of the Papisticall Hierarchy, by the succession of Popes.

Qu. *How did this Beast rise?*

An. By little and little out of the earth.

Qu. *What is to be understood by the two hornes of the Beast?*

An. Two Swords and two Keyes, temporall and spirituall power.

Qu. *What by his speaking like a Dragon?*

An. Subtlety and falshood, like the old Serpent.

Quest. *What by the taking of the Marke in their right hands and fore-heads?*

Ans. The perfect obedience and allegiance of all to the Beast, which otherwise suffers not to buy and sell, that is, civill commerce.

Qu. *Against whom doth the Church obtaine her victory?*

An. Against the two Beasts and the Dragon before spoken of, and against the Whore of the spirituall Babylon, described in the 17. chapter.

Quest. *What is understood by the Whore of Babylon?*

An. The great City of Rome, which reigneth over the Kings of the earth, ch. 17. 18.

Quest. *Shall she undoubtedly fall into shame and ruine?*

Answ. Shee shall: the Spirit hath spoken it expressly.

Qu. *By whose hand and power?*

An. By

An. By the power of ten Kings, formerly her Favourites, into whose hearts God shall put it to execute the fury of his decreed wrath upon her.

Qu. *How shall her lovers take it?*

An. They stand afar off for feare, saying, Alas, alas, that great City Babylon, that mighty City, in one houre she is made desolate.

Qu. *Shall she not rise againe, and be restored?*

An. She shall not; she shall sink in destruction, as a stone cast into the sea, ch. 18. 21.

Qu. *By what meanes doth the Church get victory over her enemies?*

Ans. By the assistance of Christ her Head and Captaine.

Quest. *Into how many parts doth his assistance spread?*

A. Into foure: the preaching of his Word, and the workes of faith, patience, obedience, set downe in the 14. chapter, and also threatnings, and judgements proceeding from his divine justice, declared in the 15. and 16. chapters.

Qu. *Wherein consisteth the glory of the Church?*

An. In her perpetuall triumph in the world to come, joyned to her Bridegroome Christ Jesus in joy that never shall have end, a taste of which joy is in some sort made manifest to us in ch. 21. & 22.

Qu. *But what shall become of the enemies of the Church?*

An. They shall have their portion in the Lake that burneth with fire and brimstone, which is the second death, ch. 21. 8.

Qu. *How many kindes of death are there incident to man?*

An. Two: the first, which is a separation of the soule and body; and of this kind of death all sorts of people must taste, as well the godly as ungodly: and the second, which is a separation of the soule and body from the presence of God, for ever to remaine in darknesse; and this is the death that the wicked only must dye.

FINIS.